

A decorative border of repeating floral and leaf motifs surrounds the text. The flowers have a central circular design, and the leaves are stylized and pointed.

THE  
FAMILY  
*Temperance Meeting* :  
OR  
AN ILLUSTRATION  
OF THE  
Nature, Symptoms, & Danger  
OF  
INTEMPERANCE.

---

BY THE AUTHOR OF  
"Sabbath School Teacher's Visits."

---

Boston:

JAMES LORING.

Sabbath School Book-Store, 132 Washington-Street.

1830.

CL41

2-1-11

Recd Oct. 23, 1831.

Library of Congress.

Chap. HV. 5068

Shelf, F2

Copyright No. ....

UNITED STATES OF AMERICA.













“For more than a year he has not tasted ardent spirit. Peace is restored to his family; his wife, forgetting all that is past, again feels for him the affection of former days; his children are no longer afraid of him; the elder ones regard him with renewed respect, while the little ones fondle around him as he returns from work, and call him their own dear papa.”—PAGE 76.



THE  
**FAMILY**  
TEMPERANCE MEETING:  
OR  
AN ILLUSTRATION  
OF THE  
NATURE, SYMPTOMS, AND DANGER  
OF  
INTEMPERANCE.



BY THE AUTHOR OF

*“Sabbath School Teacher’s Visits.”*



Boston:

PUBLISHED BY JAMES LORING.

=  
1830.

HV 5068

F2

DISTRICT OF MASSACHUSETTS, TO WIT :

*District Clerk's Office.*

BE IT REMEMBERED, That on the twenty-fourth day of September, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, JAMES LORING, of the said District, has deposited in this office the title of a Book, the right whereof he claims as Proprietor, in the words following, to wit :

“The Family Temperance Meeting; or an illustration of the Nature, Symptoms, and Danger of Intemperance. By the Author of ‘Sabbath School Teacher’s Visits.’”

In conformity to the act of the Congress of the United States, entitled “An Act for the encouragement of Learning, by securing the copies of Maps, Charts and Books to the authors and proprietors of such copies, during the times therein mentioned:” and also to an act entitled “An Act, supplementary to an Act, entitled, An Act for the encouragement of Learning, by securing the copies of Maps, Charts and Books to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

JNO. W. DAVIS, { Clerk of the District  
of Massachusetts.

714

THE  
FAMILY  
TEMPERANCE MEETING.

---

CHAPTER I.

“Children should be taught early the nature, symptoms, and danger of Intemperance, that they may not unwittingly fall under its power.”

“To all our schools, instruction on this subject should be communicated, and the Sabbath Schools now spreading through the land, may in this manner lend a mighty influence to prevent the intemperance of the rising generation.”—DR. BEECHER.

“FATHER, what is a *Temperance Society*?” said Francis Newell. “The papers are full of accounts of *Temperance Societies* and *Temperance Meetings*. I do not understand it.”

“Do not the accounts you mention, give you the desired information, Francis?” was Mr. Newell’s reply.

*Francis.* “No sir; not entirely. I looked in my dictionary to find the meaning of temperance, and it said, ‘moderation, patience.’ But

the object of these Societies seems to be, to keep people from drinking."

*Mr. Newell.* "If you had looked in the large dictionary, you would have found that, besides including 'moderation, patience, and calmness in passion,' temperance was defined as 'opposed to gluttony in eating and drinking.' I think you can now understand why those associations, which are designed to prevent excess in the indulgence of one of the bodily appetites, are called Temperance Societies."

Henry, a younger brother of Francis, who had been listening to the conversation, now said, "Papa, do Temperance Societies wish to prevent people from *drinking any thing*?"

Mr. Newell smiled, and said, "Your rather loose assertion, Francis, has deceived your brother; you must explain to him your meaning."

*Francis.* "I did not mean, Henry, that the members of Temperance Societies were not to drink when they were thirsty, but only, that when they join these Societies, they promise not to drink *ardent spirit*, by which I suppose they mean, rum, brandy, gin, and other intoxicating liquors."

*Mr. Newell.* "As you have answered your brother's question correctly, I will now reply more fully to yours. Temperance is a virtue of

very extensive application, and implies not only that the bodily appetites are properly controlled, but that all the powers and affections of the mind are properly regulated. The truly temperate man desires to eat and drink just so much, as will fit him for the duties of life,—as will render his body strong and healthy, and his mind active and cheerful. His desires after any worldly good, are also moderate. He is patient under affliction, and submissive to all the dispensations of Providence. His constant desire and prayer is, that his Heavenly Father will give him just so much of the good things of this life, as will promote his spiritual welfare, and enable him to do the most good to others. You will perceive from what I have said, that the truly temperate man is a religious man; and, indeed, no other *can* be universally temperate. The Apostle Paul, calls *temperance* one of the *fruits of the Spirit*.

“The body and mind are so intimately connected, that what disorders and debases the one, is always injurious to the other. This is particularly the case with that form of intemperance, which consists in the excessive use of ardent spirits. So prevalent and alarming has this evil become, that Societies have been formed for the special purpose of opposing it. These associations have taken the general name

of Temperance Societies, and with propriety, I think, for though their exertions are chiefly designed to promote a particular form of temperance, they will ultimately aid every other.

“Both the general subject of temperance, and the branch of it which is now gaining so much attention, are of vast and incalculable importance. It needs much more time than I can spare this morning, to say all that I wish. I therefore intend, when other engagements permit, to devote Tuesday evening of every week, to conversing with you upon this subject. We will invite your mother and sister to join us, and will call our proposed exercise, a *Family Temperance Meeting*.”

*Francis.* “Thank you, dear papa. I now understand something about Temperance Societies, and shall like very much to hear more on the subject.”

*Henry.* “So shall I. But, papa, does ardent spirit, as Francis calls it, always hurt persons who use it?”

*Mr. Newell.* “Yes, my son; when used in large quantities it hurts persons very much, producing a disease which is called drunkenness; and even when moderately taken, except in a few cases as a medicine, it does no good, and leads to many evil consequences. You are not old enough, and have not been placed in a

situation, to see much of this evil ; but I fear that, young as you are, you have more than once seen a drunken man staggering through the streets, and followed by a crowd of unthinking boys."

*Henry.* " O yes, papa. I have seen George Lemman several times when the boys called him drunk. Francis turned away, and said it was wrong to laugh at him ; but he acted so droll, I could not help laughing, and all the other boys seemed pleased."

*Mr. Newell.* " Francis was right, Henry ; it was very wicked to laugh at him. At some future time, I will give you the history of this unhappy man ; and then, I hope you will have no disposition to laugh at him, nor at any one, who is made wretched by his own misconduct. I am pleased, Francis, to learn that *you* did not join in the unfeeling mirth of your companions, and that you tried to repress it in your brother."

*Francis.* " It always makes me so sad to see him, that I have no disposition to laugh."

*Mr. Newell.* " I must now leave you, and it is near your school-hour. But next Tuesday, if Providence permits, I shall be ready to talk more with you, and to answer any inquiries, you may then have to make."

## CHAPTER II.

“The error is fast vanishing from multitudes of minds, that ardent spirit is necessary, for the labourer, to strengthen him; for the man in health, to preserve his health; for the sick man, to restore him; or for the aged man, to renew his vigour.”

TUESDAY evening was anxiously expected by Francis and Henry; and scarcely less so by their sister Eliza, to whom they had communicated their father's plan.

Eliza was the eldest child, and had nearly reached the age of thirteen. Francis was ten years old, and Henry not quite seven.

It was now the latter part of November; and while the weather was frequently cold and stormy without, these children found it very pleasant to sit by a cheerful fire, during the long evenings, and listen to the instructions of their dear parents. Mr. Newell's business frequently called him abroad, so that when he could pass a whole evening with them, they all considered it a rich treat. Mrs. Newell very seldom left home; it was alike her duty and happiness to pass the most of her time in the bosom of her young family, ministering with a mother's devoted tenderness, to their comfort and improvement.



“ It is Tuesday evening, papa ;” said Henry, as the family assembled around the tea-table ; “ I hope you have no other engagement, for we are all very impatient to hear about temperance.”

*Mr. Newell.* “ If you would be *temperate*, my son, you must be *patient*. Do you not remember that Francis told us patience was one of the definitions of temperance ?”

*Henry.* “ Yes, papa, but I had forgotten it.”

*Mr. Newell.* “ Perhaps you will forget all that I tell you this evening, and then it will do you no good. To remember instruction, is the first step towards profiting by it.”

*Henry.* “ I remembered, papa, not to laugh at George Leman, when I saw him drunk to-day. His clothes were torn, and he looked so pale and miserable, that I felt very sorry for him.”

*Mr. Newell.* “ Poor fellow ; I fear he will become more miserable every day.”

The tea-things were shortly removed, and the work-table drawn towards the fire. At this, Mrs. Newell and Eliza were seated, and busily engaged with their needles. Henry occupied his accustomed place by his mother ; and Francis, having placed his father’s rocking-chair where he thought he would like to sit, took a vacant seat near it. All were still and attentive, and Mr. Newell just beginning to speak, when he was suddenly called out of the room on business.

This was a heavy disappointment to the children, especially, when their father stepped back and said, that he must go out for a short time, but would return as soon as he could.

Henry quite forgot what he had heard at tea, and, with no very pleasant countenance, said, "Mother, I wish no one had called for father this evening. Do you think he will be absent long?"

*Mrs. Newell.* "I do not know, my dear. I trust he will return soon, but if other duties prevent, I hope we shall be able to pass our time pleasantly. I am sorry to see that you do not bear little disappointments better."

*Henry.* "I had depended so much, mamma, on this evening, that I cannot help being disappointed, if papa does not return."

*Mrs. Newell.* "What do *you* think, Francis? Must we all be unhappy, if your father should be detained contrary to our wishes?"

*Francis.* "I shall feel very sorry if papa is unable to fulfil his engagement with us; but I know it is wrong to fret, and I have been thinking that in order to be temperate, I must be moderate in my wishes, and patient when they are disappointed."

*Mrs. Newell.* "You are right, my son, and I am glad that you are disposed to make a practical use of what you learn."

Footsteps were now heard approaching the

house; and before the door opened, Henry exclaimed, "Papa has come."

As Mr. Newell entered his cheerful parlour, and surveyed the eager, animated countenances of his children, all waiting to receive instruction from his lips,—a prayer silently ascended from his heart, that the *wisdom which is from above* might direct him in all he should say.

"O papa, how glad we are that you have returned," was Henry's delighted exclamation; while the happy faces of the rest, showed that they fully shared his joy.

*Mr. Newell.* "I am always glad, my children, when I can pass a few hours with you; and especially when I can direct your attention to some useful and interesting subject.

"I do not wish to weary you at these meetings, by long discourses on the subject of temperance. I prefer that you should ask such questions as you wish, and either your mother or I will answer them. I shall state such facts as I think will be of use to you; and, perhaps, read extracts occasionally from books or papers, which will illustrate the subject. I shall also relate several narratives of the evil effects of intemperance, which have come under my own observation, or which have been described to me by others. I wish the conversation to be

general, and I hope we shall all be the better for our Family Temperance Meetings.

“I suppose,” addressing himself to the boys, “that you have both thought some, of what was said on this subject the other morning. If you wish to make any inquiries or remarks, I will now attend to them.”

*Francis.* “I did not know, papa, till you told Henry so, that ardent spirit was *always* hurtful. When I was at grandmamma’s last winter, I saw uncle William drink it.”

*Mr. Newell.* “It has been the general opinion of temperate and respectable men till within a few years, that when taken in small quantities, it was useful, and in some cases almost indispensable to health and comfort. It was supposed necessary for persons who worked hard, to recruit their strength; for such as were exposed to the vicissitudes of the weather, to keep them from taking cold; and to the infirm and debilitated, to restore their appetite and health. But the recent testimony of physicians, together with the experience of large numbers, who in the several circumstances named, have abstained wholly from all stimulating drink, fully proves that this opinion was unfounded; and that so far from being necessary in any case, except as medicine, ardent spirit is generally, if not always hurtful. The number of

persons convinced of this truth, is daily increasing ; still there are some, even of the friends of temperance, who adhere to their former opinion. Among this number is your uncle William. I trust, however, that his opinion will change, as mine has done, when he pays more attention to the subject. I was formerly in the habit of using ardent spirit myself, and of offering it to my friends ; but when I began to feel the responsibility of a parent, and reflected that my temperate use of this article, *might* lead to intemperate habits in my children, I hesitated—and from the period of Henry's birth, renounced the use of it entirely. I have also excluded it from my family, except that a small quantity is usually kept in the medicine chest. Even that, as you all know, is very seldom used, and never, when I can find a less dangerous substitute.

“ Perhaps you, Eliza, can recollect when decanters of spirit used to stand on the side-board, and when your father and his friends occasionally partook of what was then considered a necessary article of hospitable entertainment !”

*Eliza.* “ Yes, papa. I remember one day when some gentlemen were here, that you gave them brandy and water. I was then a very little girl, but I saw you put sugar into the tumblers, and after you went out, I wanted to taste of what was left in the bottom. Mamma

said it was very improper for little girls ; but I was in the kitchen when Susan washed the tumblers, and I saw her drain all the sugar out, and drink it. I told her it was naughty, but she said there was no harm in it, and that she always did so. I told mamma, and she washed the glasses herself afterwards ; but I wondered that you should drink what it was wrong for Susan or me to taste of."

Mr. Newell listened to this simple recital with much interest ; and while he sighed to think of the dangerous tendency of his former example, he blessed God that he had been enabled to renounce a practice, which threatened so much injury to his children and servants.

*Francis.* "Do all physicians say that ardent spirit is injurious, papa?"

*Mr. Newell.* "The most enlightened and able men among them, so far as I know, unite in giving this opinion. Nor have I heard of a single instance in which a respectable, temperate physician has decided that the habitual use of this article is conducive to health.

"I have in my pocket a pamphlet received last evening from a friend in South Carolina, which contains very full and decisive testimony on this subject. It was proposed to form a Temperance Society in Columbia, of that State, and previous to doing it, a Committee was

chosen to make inquiry as to the influence of ardent spirit on the health of persons using it. This Committee, in the Report which they submitted to the meeting, quoted the opinion of several Medical Societies, and of distinguished physicians in their own and other States. I will read to you a few extracts.

“ Dr. WARE of Boston, in an address before the Massachusetts Medical Society, in 1825, remarks, ‘ That no impression can be more unfounded, no opinion more *fatally* false, than that which attributes to spirituous liquors any power of promoting bodily strength, or supporting the system under labour and fatigue ; or that they are ever innocent, salutary or proper as a refreshment in a state of health.’

“ Dr. BRADFORD, in an address before the same society, produced the authority of an eminent physician in the British East Indies, ‘ That ardent spirits is never *necessary*, but always *pernicious* to health in *hot climates*.’

“ The New-Hampshire Medical Society, at their meeting in 1827, gave it as their opinion, ‘ that distilled spirit is never necessary, and generally hurtful to persons in health, and that it affords no protection against contagious diseases.’

“ The Massachusetts Medical Society, at their annual meeting in 1827, passed the following resolution : ‘ Whereas there is reason to

believe, that the habitual and intemperate use of ardent spirits is often the consequence of an opinion, that such liquids contribute to the *health of man*. And whereas it seems to be a duty particularly belonging to this Society, to oppose and correct so insidious an error: Therefore resolved, that in the opinion of this Society, the use of ardent spirits is not a source of strength and vigour, but that it is generally productive of weakness and disease.'

"The Connecticut Medical Society, at a late meeting adopted the following resolution: '*Resolved*, That in the opinion of this convention, ardent spirits have no tendency to protect the system from disease, but render it more susceptible of contagion, and other causes of disease, increases their violence, and renders them more fatal.'

"The New-York Medical Society resolved, 'That we will use our influence to correct the *popular error* that what is called a *moderate* use of ardent spirits, is conducive to health.'

"The State Medical Society of New-Jersey, resolved that, 'We consider *entire abstinence* from the use of ardent spirits in any form, as the only safe-guard against its deleterious effects. Without such abstinence there can be no safety. —The occasional use of spirituous liquors has destroyed its tens of thousands. It is the rock



around which the bones of millions have whitened, a gulph from whose bourne no traveller returns, where fame, fortune, hope, health and life perish.'

"One of the County Medical Societies of Connecticut resolved, 'That an entire abstinence from ardent spirits is absolutely necessary to the enjoyment of sound health. That the *moderate* use of ardent spirits is the exclusive cause of many diseases; and that a variety of others might be easily removed, if they were not rendered incurable from the same cause.'

"To these explicit and overwhelming testimonies from Northern physicians, the Committee have added those of a number of distinguished physicians in their own State.

"I will read the opinions of two only.

"Dr. FAUST, of Columbia, says, 'The use of neither distilled nor other alcoholic liquids is ever necessary under *any circumstances* for the preservation of health *in any climate*.'

"Dr. Cox, of Sumter District, says, 'Under no circumstances whatever, have I ever witnessed the habitual use of ardent spirits beneficial to health, but in every instance, I believe its effects have been more or less injurious.'

"Extracts of letters from five or six other physicians of the same State are given in the Report. They all unite in a similar testimony.

“ I have read these extracts not only to answer your question, Francis, but to impress on the minds of all my children, that this article, so dangerous in some cases, is necessary in none, except, as an occasional medicine ; and that *then* it should be used with great caution.

“ But it is time that our meeting closed, as the hour of family worship has arrived.”

*Henry.* “ Why papa, it *cannot* be eight o'clock.”

*Mr. Newell.* “ It wants but five minutes. Next week I hope we shall be able to resume the subject.”

The little boys, though they would have been glad to hear more, were still in a moment, as their father took down the large Bible ; while Mrs. Newell and Eliza having laid aside their work, the latter rang for the domestics.

It was Mr. Newell's custom, whenever it was practicable, to have family prayer at this early hour, that the younger children might unite in it. They would have felt it quite a disappointment to have retired to rest, without first hearing their father read and pray ; though even Henry felt that this *family exercise* would by no means excuse him for neglecting to *pray in secret*, to his *Father in Heaven*.

---

## CHAPTER III.

“Instances are frequently brought forward of sons carried to a premature grave, by drunkenness, which they first learned at the table of a sober father.

“Let any father look at the son, who is the pride of his strength, and the joy of his heart; and then, in imagination, follow that son through all the successive scenes, until in his grey hairs he lays him in the drunkard’s grave.—And then let him say, if the man who can brave this, cannot brave any thing.”

*Journal of Humanity.*

THE next Tuesday evening the children were again seated by their beloved parents, anxious to hear more about a subject which had deeply interested them.

*Henry.* “Papa, I saw poor George again to-day; he was so intoxicated he could not walk, and the boys threw him down and hurt him very much. I wish *he* would join a Temperance Society, and not drink rum any more!”

*Mr. Newell.* “He has indulged in habits of intemperance so long, and the evil has become so confirmed, that it is not probable he will ever reform. Instances do sometimes occur of reformation, even when the habit has been of long standing, but they are comparatively few. Temperate Societies must be formed of *temperate men*; of those who have never drank intoxicating liquors at all, or who have discontinued their

use, from a conviction that they are unnecessary and injurious. The object of these Societies is not so much to reform the drunkard, though they will do that when they can, as to form habits of temperance in the young, and to perpetuate such habits in those who are now sober and respectable.

“ Various means have been tried to reform the intemperate, too frequently without success; though there is one simple remedy, which if tried, would in all cases effect a perfect cure. It is a remedy, however, which friends cannot apply without the consent of the patient, and few of this unhappy class are willing to use it.”

*Francis.* “ What is the remedy, papa?”

*Mr. Newell.* “ To drink only *cold water.*”

*Francis.* “ Is that all? Why I should think any body would be willing to try it. I am sure there is nothing tastes so good as *clear cold water.*”

*Mr. Newell.* “ Persons always prefer this healthful and pleasant drink, who have not been used to any thing else. But those who have been habituated to intoxicating liquors, find it very hard to give them up. They create a thirst, which water at first, will not quench, and which pleads with insatiable cravings for the accustomed drink. And this, my children, is one reason why I wish you never to know the

taste of ardent spirits. Continue to drink water, and other simple and nourishing liquids, such as milk, milk and water, &c., and you will be safe."

*Francis.* "I am sure, papa, I could never love brandy. You know when I had a tooth extracted once, the doctor gave me some to hold in my mouth. I spit it out very quickly, but my mouth and throat felt *all on fire.*"

*Mr. Newell.* "The taste of unmixed brandy, I believe is not pleasant to any persons, till use has reconciled them to it. *Rum, gin, and whiskey* are still more disagreeable; but by diluting them with water, and adding large quantities of sugar, they become so pleasant that even children will swallow them readily, and in time learn to love the taste of them when not sweetened."

*Henry.* "I remember when I was at aunt Mary's last winter, she gave me some *gin and sugar* for a cold; but I did not love it at all."

*Mr. Newell.* "I hope you never will. In future, should any spirituous liquor be offered you as a medicine, when your parents are not present, you can say that your father does not like to have you take it."

*Eliza.* "Is not ardent spirit sometimes *necessary* as a medicine, papa?"

*Mr. Newell.* "Physicians frequently find it

useful in certain dangerous complaints, and sometimes when it is difficult to obtain a substitute. But it is too dangerous a medicine to be trusted in inexperienced hands; and besides, a love for strong drink, terminating in incurable habits of drunkenness, has frequently resulted from the customary and continued use of it as medicine.

“ An able writer on this subject has remarked that ‘ Feeble health and mental depression are to be numbered among the occasions of intemperance. The vital sinking, and muscular debility, and mental darkness are for a short time alleviated by the application of stimulants. But the cause of this momentary alleviation is applied and repeated, until the habit of excessive drinking is formed and has become irresistible.’ ”

*Henry.* “ You promised, papa, to give us the history of George Leman. When will you tell us about him ? ”

*Mr. Newell.* “ I will begin the account this evening; though the story is so painful, that I should not be willing to relate it, but for the hope that it may prove a warning to you, and to us all, never to indulge in the faults which have ruined this poor man.

“ Mr. Leman, the father of George, was a respectable merchant, and George his only son.

*Thirty years ago* it was customary for almost all persons to use spirituous liquors. Mr. Leman followed the general practice, and drank of them freely, though I do not know that he was ever considered intemperate. By this, I mean that he was never intoxicated. A decanter filled with brandy always stood on his side-board, and once or twice a day, in the intervals of business, he partook of the dangerous draught. His little son early learned to watch all his motions. As soon almost as he could go alone, when he saw his father raise the sparkling glass to his lips, he would say, 'Give Georgy some of papa's drink; Georgy wants to taste.' Seldom was his request refused. A few drops would be left in the bottom of the tumbler, and more sugar added to render it pleasant. As he swallowed the intoxicating poison, his father with unthinking carelessness would ask, 'Is it *good*, Georgy?' And the little creature with delighted eagerness would clap his hands, and say, 'proper good, papa, Georgy loves it.'

"Thus was a taste formed even in infancy, for what was to prove the bane of his future life. As he grew older, and continued daily to partake of this improper indulgence, his mother became alarmed; particularly, as she thought that it affected the temper of the child. After taking it, he would discover for a short time, even

more than the usual gaiety of childhood, and then would become heavy and stupid; after sleeping for an hour, he would awake fretful and discontented, unhappy himself, and the source of much trouble to others. His appetite also failed, and he would cry for 'papa's drink,' at other times, as well as when he saw it.

"Mrs. Leman mentioned her apprehensions to her husband, but he laughed at them as *foolish whims*, and said the little spirit he gave the child could never injure him. The fears of the anxious mother were not, however, removed; and she contrived, whenever it was possible, to keep George out of the way of the temptation, which his father's habits presented.

"He was soon old enough to go to school. This materially aided his mother's plan, and for several years, her prudent precautions preserved him almost entirely from temptation. He had not, however, forgotten the taste of what he once loved so well, and occasionally his father would treat him with part of a glass. He did this but seldom, and never in the presence of his wife, as he loved her tenderly, and was unwilling to excite, even what he considered, her unreasonable fears.

"When George had reached the age of three years, a little sister was born, who soon became old enough to play with him. The children



were very happy in each other; and their parents rejoiced in the hope that they would grow up to be the comfort of their declining years, and that when they were obliged to leave them, George would be the protector and friend of the little Maria. He was indeed a lovely, and at this period, an interesting and promising child. Could you have seen him leading his little sister to school, carefully guarding her from danger, and always speaking kindly to her, and have seen how fond she was of him, and how attentive to all he said,—you would have thought that this brother and sister were indeed to prove blessings to each other. Towards Maria, George was almost uniformly mild and affectionate, though his temper was naturally quick, and in his intercourse with others, he was sometimes angry and passionate. His excellent mother had taken great pains to correct this fault. She had taught him the guilt of anger; had made him acquainted with those passages of Scripture which condemn it; and had prayed with, and for him, that his hasty passions might be subdued, and that he might become a gentle, humble, and pious child. She hoped that her endeavours were not without success.—She thought that she perceived evidence of improvement in her darling boy, and with a parent's partial fondness, ventured to look forward to

the time, when he would become all that she wished.

“ Years passed on, and George became too large to go to the same school with his sister ; he was, therefore, removed to one at the distance of half a mile from his father’s house. In his way to, and from school, he had to pass a small shop, where fruits, confectionary, and other similar articles were sold. His father furnished him with a liberal allowance of pocket-money, and with the other boys he frequently called to purchase some of the tempting articles displayed at the windows. For a year or two, this habit was attended with no greater evil, than that of spending money unnecessarily, and of sometimes injuring his health by excessive indulgence of his appetite. For fruit and sweat-meats, however good in their place, are very injurious when children eat too much of them.

“ The woman who kept this shop was wholly unprincipled ; anxious only to *make money*, and quite careless of the consequences to others. As the boys were frequently thirsty, and asked for water, she thought it would be well to procure some liquors which she could sell them, and thus increase her profits. Had she obtained milk, or any other innocent and wholesome liquid, it might have been well ; but instead of this, she supplied herself with wine and cordials,

and offered them to her unsuspecting and thoughtless customers. It is true that she diluted these liquors so much, that the boys were not made drunk, by partaking of them, but still they were much injured.

“George was among the number who most frequently called for drink ; and he always preferred the strongest kind. The woman did not let them have enough at once to excite the suspicions of their parents ; and she encouraged them after drinking, to eat fruit and other articles, which she thought would prevent the effects of the liquor.

“George soon found that his customary supply of pocket-money was insufficient to meet this additional expense ; but he was unwilling to ask his father for more, lest he should inquire what he did with it. He therefore followed the example of some of his companions in getting trusted for a few weeks, in the hope that a present from some of his friends would relieve him from embarrassment.

“There was soon an evident alteration in his conduct. He was less studious at school, and less kind and pleasant at home, than he had been. Even to his mother and sister he was less affectionate. For a long time the *cause* was unknown ; but as Mrs. Leman was one day passing the street which led to the school, she

heard George engaged in angry debate with the mistress of the shop. She walked slowly by, and heard the woman say, 'Young gentleman, I cannot wait for my money any longer. If you do not find means to pay me, I must send to your parents.' George replied, 'I have told you that I will pay all that I owe you, with the first money I can get. But I am sure you have cheated me; I never had so much wine and cordial as you have charged.'

"On hearing this, Mrs. Leman was at first horror-struck; and her trembling limbs almost refused to support her. As soon as she was sufficiently recovered, she went into the shop, and looking more sternly at the misguided son than she had ever before done, she said, 'Go instantly to school, George: what debts you have contracted, I will settle; but I command you never to enter this shop again.' George was much abashed at this unexpected address, and for almost the first time, glad to escape from his mother's presence.

"After he had gone, Mrs. Leman remonstrated with the woman, on the cruelty of tempting such boys, to the love of strong drink; and threatened to have her complained of, if she persisted in her unlawful course.

"Having paid the debt which George had contracted, his mother returned with a heavy

heart to her own dwelling. Mr. Lemman was at home, and perceiving that she was in trouble, tenderly inquired the cause. She told him what she had seen and heard, and the fears she indulged that their beloved boy might already have formed a habit, which would terminate in his ruin. Mr. Lemman, who considered her fears excessive, sought with much kindness to remove them; but he was angry with George for getting in debt, a practice which he had always strictly forbidden.

“When George returned from school, his father severely reprimanded him for his imprudence and disobedience; and not only forbade his incurring any farther debts, but told him that he should require a strict account in future, of the use which he made of his weekly allowance.

“George listened for some time in silence; but when his father mentioned the improper character of some of the articles he had purchased, he said, ‘Is it wrong, sir, to drink wine or cordial, when any one is tired and thirsty? The woman who keeps the shop, said it was the best thing in the world for fatigue; and I have heard you urge visitors to take it, and say it would do them good.’

“‘I do not say,’ Mr. Lemman replied, ‘that it is wrong at proper times to partake of these

liquors. You know very well that I drink of them myself, and occasionally allow you to do it; but they are dangerous when drank to excess, and you are not old enough to know how much is proper for you. I forgive you now, only on the condition that you frequent that shop no more, and take no strong liquors, except in your mother's presence, or mine.'

"George promised to comply with this condition, and his father appeared satisfied; but not so his mother. She feared that an appetite indulged so long, would not easily be conquered, and she knew the temptations, which would beset him as he grew older.

"But here, my children, I must stop for the present, as there will not be time to finish the narrative, this evening."

The children, who had listened with much interest, would have been glad to hear the remainder of the story then; but they were satisfied that their father knew best, and thus waited patiently for the next evening.

---

## CHAPTER IV.

“—————It was her only son—  
And she forgot the errors of his life,  
And thought alone of what was lovely.  
She thought of him, the infant in her lap,  
And heard his artless prattle—and she saw  
The sunny ringlets as they sportive played  
O'er his bright brow in childhood's summer hours.  
She thought how fondly she had loved to dwell  
Upon the opening manhood of her child,  
And of the hopes a mother only knows.  
She thought of these, and wept.—————”

“—— Oh! if there be within the human heart  
A feeling stronger than all else beside,  
It is the love that warms a mother's breast,  
Even for a sinning child—the only tie  
That death alone can sever, and is felt  
Till the last throb of feeling is at rest.”

BEFORE the arrival of Tuesday evening, Mrs. Harding, a sister of Mr. Leman's, with her husband, and infant child, came to pass a few days with her brother's family. The children were much pleased with the babe, and fond of the company of their uncle and aunt; but they feared it would prevent them for one week, at least, from hearing the conclusion of poor Leman's story. They were agreeably surprised, therefore, when the season came for their usual meeting, to hear their father mention to his friends, the manner in which he was accustomed

to spend the evening, and invite them to join the *Family Meeting*. Mr. and Mrs. Harding readily complied, and Mr. Newell having briefly stated the events in the early life of Leman, proceeded with the melancholy history.

“ For a few years after the difficulty at the shop, all appeared to go on pretty well. Mrs. Leman had talked very seriously with her son on the danger of forming intemperate habits ; and from love to her, he had promised to refrain from tasting any intoxicating liquor. But he was not convinced that the habit was *wrong* ; he thought if it were wrong, his father, and others whom he respected, would not indulge in it.

“ At the age of sixteen he entered College. His father cautioned him in general terms, against forming habits of dissipation. ‘ I do not wish you,’ he said, ‘ to abstain wholly from the use of wine, nor as you grow older, from stronger liquors ; but be careful to drink *temperately*. Frequent such company as is suitable to your age and standing, but avoid late hours, and excess of every kind. Be diligent in your studies, and see that in all your deportment you preserve the character of a discreet, sober, and virtuous young man.’

“ George very readily promised compliance



with his father's wishes ; but he dreaded the parting interview with his mother, fearing that *she* would require some promise of him, that he should be unwilling to perform. She did not require any promise ; but after many parting admonitions, with a voice almost choked by weeping, she begged him, as he valued his future character, as he regarded his parents' and sister's happiness, as he hoped for usefulness in life, or preparation for death, to avoid ardent spirits, as he would the *plague*.

“ ‘ Dear mother,’ he replied, ‘ why are you so anxious about me ? I hope you do not think that I shall ever be a drunkard.’ ”

“ ‘ I believe, George,’ she said solemnly, ‘ that your only safety lies in *total abstinence*, and as you value your mother's peace, I again entreat you to refrain entirely.’ ”

“ ‘ Mother,’ he replied, ‘ I will never do any thing to make you unhappy. Depend upon it, you will always hear good accounts of me.’ ”

“ ‘ I hope so, George,’ was the reply, ‘ but I know you are rash and inconsiderate, and that the path on which you are entering, abounds with temptations. You will meet many dissipated young men, who will urge you to join in all their excesses. But I rely on your assertion, that you will not give pain to your mother. God bless you, my son, and preserve you from all evil.’ ”

“George was much affected, and had his father *united* in this advice, in all probability he would have complied with it.

“His parting with his sister was very affectionate, but painful on both sides. He promised to write frequently, and said the vacation would come soon, and then their meeting would be the happier for the temporary separation.

“During the first year, George continued a very frequent correspondence with his friends at home. When he returned to them, at the close of that period, his father and sister were much pleased with his improved and manly appearance. His mother rejoiced not less in all that was pleasing in her beloved boy; but her fears were excited when on questioning him as to his habits, he said, ‘Mother, what you required of me, I have found impossible. I must do, as the other young men do; but you may depend on my continuing temperate. I know how much I can bear, and will drink no more; but total abstinence is out of the question.’

“It was in vain that his mother remonstrated, in vain that she told him of others whose feet had once stood as firm as his, and who relied on their own resolutions to preserve them. She cautioned him against evil companions, but he regarded those only as evil, who were degraded and abandoned; who, lost to all sense of shame,

were *drinking iniquity like water*. He associated with such as were considered young men of spirit and enterprise. Their social meetings were frequent, and always enlivened by wine or brandy. George was the life of their parties. His fine talents, and open, generous disposition made him the idol of every one. His companions flattered his vanity, and praised his generosity; and in return, his well furnished purse frequently supplied their necessities.

“He was at first, a hard student, but late hours, and convivial parties, sensibly impaired his health. In the morning he felt languid and nervous, unfit for study, and yet sensible, that renewed exertions were necessary in order to keep up with his class. To restore his exhausted strength and spirits, he had recourse to the morning bitters, which had been recommended as an invaluable specific. For a time, this produced some effect. The momentary exhilaration which it occasioned, enabled him to attend to study; but soon his disorder increased, his appetite failed, and a sense of exhaustion so extreme, that it threatened the very extinction of life, was felt after a few hours close application. Hitherto he had taken the exhilarating draught only at the evening party, or in the morning, to produce an appetite for food; but now he resorted to it several times in the course

of the day ; and while the excitement which it occasioned, lasted, he felt better—but the moment that was over, he was again wretched and exhausted. In this state, he returned to his parents, at the end of the second year.

“ They were alarmed at his appearance, and called a physician, who pronounced his disease to be *dyspepsia*, and recommended moderate exercise, and a strict attention to diet. From motives of delicacy, the doctor forbore to add, that ardent spirits had been the principal cause of the disorder, and must be wholly abstained from.

“ Under the tender and watchful care of his mother, however, George was in some measure kept from temptation. Every little delicacy was provided that the physician thought good for him ; in this way his appetite was partially restored to simple and nourishing food ; in his walks and rides, either his mother or sister constantly accompanied him ; while at home, cheerful conversation and amusing books beguiled him of weariness, and prevented his resorting to the accustomed draught. In the evening, however, Mrs. Leman could not always prevent it, as his father, urged by mistaken kindness, thought a little wine, or cordial, or brandy and water, would then be good for him.

“ In the course of a few months, his health

was so far restored, that he was able to return to College, while the habits of comparative temperance he had acquired, gave a new tone of elasticity to his mind, which enabled him to pursue his studies with interest and success.

“ He had derived much benefit from exercise while at home, and determined, whatever else he neglected, to attend to that.

“ In a short time he was assailed by his former companions. He yielded to their solicitations, and habits of dissipation were again established ; but, by paying strict attention to exercise, his health suffered less than it had formerly done.

“ Previous to his late sickness, he had never been actually intoxicated, but now he seldom retired to rest wholly sober. His standing as a scholar, sensibly declined, his reputation suffered, he felt that he had no longer the respect of the virtuous, and it now became his only ambition to be the leader of the gay and dissipated circle he associated with. His tutor remonstrated with him, but remonstrance was vain. To drown conscience, and to get rid of reflection, to forget, if possible, his mother’s warnings, which haunted him in every sober moment, was now his only aim. And so well did he succeed, that he was soon known as one of the most dissipated among the students.

“ For some gross act of misconduct, he was expelled from College, and returned, ashamed, but not penitent, to his father’s house.

“ Great was the anguish of his fond mother ; it was an affliction that she had long feared, but still she was not ready to meet it. Yet she had some hope that this season of shame and mortification might be of service to him. She was glad to have him removed from the temptations which had proved so fatal, and placed under her own eye, and that of his father. But the ill-judged severity of the latter, defeated all her hopes. George had been the darling object of his affection, and instead of returning as he had hoped, covered with the honours of college, and prepared to be a successful candidate for one of the learned professions,—to see him dishonoured and degraded, the shame and grief of his family, and the scorn of those who were once his inferiors, was more than he could bear.

After several angry interviews, during which, George showed no signs either of penitence or submission, his father banished him from the house. This was a heart-rending stroke to Mrs. Leman ; but in vain she sought either to soften her husband’s resentment, or to bring George to a right state of feeling. At her earnest request, he promised to go to his Uncle’s, and to her brother she wrote, begging that he would

receive him. Mr. Osborne, the uncle of George, was the clergyman of a village about thirty miles distant. He felt much for his sister's affliction, and readily consented to receive his nephew, till his father's anger should subside. But all his affectionate and pious admonitions were lost upon George. He soon formed an acquaintance with the idle and dissipated youth of the place, and continued his ruinous course, till he heard that his father had died suddenly of an apoplexy, hastened, it was thought, if not wholly occasioned, by grief at his son's misconduct.

“At his mother's request, George instantly returned, but not to be a comfort to her,—not to add to the happiness of his once loved sister.

“Mr. Leman had left his property at his wife's disposal during her life, so that George was wholly dependent on her; and when sober, he was still kind and respectful; but in those fits of drunkenness which now became frequent, he would ill treat and abuse the parent who loved him as she did her own soul. Nor did his gentle sister meet with kinder treatment from the brother, who had once been her friend and protector.

“Maria's health had always been delicate, and the shock occasioned by her brother's expulsion from College, his subsequent ill conduct, and her father's sudden death, threatened to

crush her feeble frame. She still loved George with the pure and ardent affection of a sister; she sought to excuse his faults, and to comfort her mother with the hope that he might yet reform. But when day after day he became more intemperate,—when she saw every thing that had been lovely, and generous, and affectionate in him, withering under the influence of strong drink,—when she heard him use the language of invective and reproach to her beloved mother,—when she saw him, in a fit of intoxication, lift his hand against that revered parent—her already shattered constitution gave way, and she sunk in a rapid consumption.

“In his lucid moments, George would stand by her couch, and gaze with anguish on her pale countenance, and emaciated form; but as her meek and tearful eye was lifted to his face, pleading with silent eloquence, even when she could not trust her voice to speak, that he would have pity on himself, and on their mother—he would turn away, and to escape the agony of thought, would again seek the intoxicating cup.

“Mrs. Leman was wonderfully supported through this scene of trial. She had placed her hope in the Lord, and He never forsakes those who trust in Him. With untiring assiduity, she was enabled to watch by the bed of her expiring child; and when at last she closed her



eyes, to rejoice that there was *hope in her death*. For though Maria died young, it was not till she had given evidence of having entered on that straight and narrow path, which leads to eternal life. She had remembered her Creator in the days of her youthful gaiety,—had trusted in her Saviour;—and when she walked through the dark ‘valley of the shadow of death,’ she was not afraid, for ‘He was with her—His rod and His staff comforted her.’

“After the remains of Maria were committed to the tomb, George became more abandoned than ever. It was in vain that his mother sought by every kind and gentle method to lead him to reflection, to repentance, and reformation; he resisted all her entreaties, and was alone with her as seldom as possible.

“Only *mothers* can tell what this devoted parent suffered at witnessing the blight of all her hopes; but though she suffered with the submission of a Christian, and no murmur was heard to escape from her lips, the powers of nature sunk under the agony she endured, and it was evident to her friends, that she was fast following Maria to the tomb. George saw it too, but when capable of reflection, he shut his eyes to the painful truth; and when intoxicated, he could even *rejoice* in the prospect of her death, for he thought the property would then

be his. He knew the strength of a *mother's love* is such, that no degree of unworthiness can extinguish it. But though such was Mrs. Le-man's love, she felt that it would be no mark of affection to put into her son's hands the means of hastening his own ruin. She, therefore, rejoiced that the will of her husband had provided that at her decease, the property should go to her brother, in trust for George. The will directed that he should have the whole, if he behaved well; otherwise only enough to feed and clothe him.

“When he found that his mother was actually dead, and the painful truth forced itself upon him, that *he had killed her*,—when he remembered that his sister was also destroyed by him, and probably also his father,—reason sunk under the shock, and for several years he was the inmate of an insane hospital. At length his reason was partially restored, but the brilliant powers of mind, which he once possessed, were obscured and darkened.

“His uncle kept him for a time with him; but his irregular habits were so unsuited to a clergyman's family, that for several years he has boarded him in this village, with a woman who was his nurse when an infant, and who loves him better than any one else. She does all that she can to restrain his excesses; but his

passions are so violent when opposed, that she cannot wholly prevent him from going out; and when he does go, though he has seldom any money to purchase drink, he frequently meets with those abandoned enough to minister to his appetite, though they see the ruin it has wrought.

“ Thus, my children, I have given you the sad history of this wretched man. I do not say that all his subsequent guilt and misery were caused by his imbibing a taste for spirituous liquors when a child; but I think there can be no doubt that this was an important link in the chain of circumstances, which led to his ruin. Had his father’s example been that of entire abstinence,—had his instructions coincided with those of his mother, urging him to ‘ touch not, taste not, handle not’ the intoxicating cup—he might have early formed habits of temperance, and by the grace of God, have successfully resisted the temptations which afterwards beset him.

“ For most of the facts which I have stated, I am indebted to a lady who resided many years in Mr. Leman’s family. By her I was informed, that when on the expulsion of George from College, his father upbraided him for his intemperance, he replied with a smile of bitterness, ‘ I learned it, sir, from you. It was your hand

that first put the glass to my lips, and that made it pleasant to my infant taste; from you I learned that it was good; and can you blame me for continuing a habit which your own example formed?"

*Mrs. Newell.* "Did this have any effect on his father?"

*Mr. Newell.* "It deeply wounded him at the moment, but it had no effect on his practice of *temperate* drinking; this he continued to the last. Indeed, his physician said, that this habit predisposed him to the disorder of which he died; though it was undoubtedly hastened by his grief and anger at the ill conduct of George."

Mr. Newell's children had been deeply affected while listening to this melancholy story. Neither of them spoke for some time after he had concluded it. At length Francis said, "Papa, which do you think was the most to blame, Mr. Leman, or George?"

*Mr. Newell.* "It is not for me, my son, to apportion their guilt. I certainly think Mr. Leman was answerable for placing temptation in the way of his child. But this furnishes no excuse for George; he was not *obliged* to yield to it. When a little child, he knew no better; but as he grew older, and his conscience was informed, he knew it was wrong, and might

have resisted. Had his heart been free from sin, he would have done so.

“I wish you ever to bear in mind, my children, that it is owing to the deep depravity of the human heart, that the vice of intemperance prevails,—that it makes such fearful inroads on the happiness of families and individuals, and the peace and good order of society. If this were a world of pure and holy beings, though the spirits of darkness might proffer them the intoxicating cup, it would be uniformly refused.

“But while parents are conscious that the hearts of their children are depraved, they should certainly be cautious of placing temptation in their way.

“The subject has been so interesting, that our meeting has continued beyond the usual hour ; we must now close it.”

When prayer was over and the younger children had withdrawn, Mr. Harding seemed desirous to continue the conversation. He remarked that he had never before felt a parent's responsibility so deeply. “I had never thought” he continued, as he took his child from its mother's arms, “that if I were to indulge in what is called the *temperate* use of ardent spirits, it might be the means of ruining this dear boy.”

*Mr. Newell.* "I was much struck with a few sentences, on the *example* of parents, which I once read from an Address on the Effects of Education."

*Mr. Harding.* "Do you recollect them?"

*Mr. Newell.* "I can probably find the book." As he said this, Mr. N— left the room, but soon returned with a pamphlet in his hand. "I could wish," he said, "that this address was in the hands of every parent, and especially the following sentences.

' In domestic life, the parent of a family will have an eye to the example which he sets before his children. He may, for instance, feel, as he lifts the cup of spirit to his lips, that *he* indeed has moral courage sufficient to resist the temptation of taking too deep a draught;—that *his* reason will never be drowned in the flood of intemperance: but when he beholds his children looking at him as he sips the welcome draught;—when he reflects also, that, ere long, they too may justly claim the privilege of following the example he is now setting them,—a privilege which he can never justly withhold, after he has constantly enjoyed it in their presence;—when he reflects on these things, he will stop, as he raises the bowl to his lips;—he will remember that he is a father;—he will think of the temptations to which his babes will be necessarily

exposed, in this world, without adding to them those which originate in his own example ;—he will desist from the gratification of his desire ;—he will sacrifice his own passions, however strong, upon the altar of his children's safety.'

*Mr. Harding.* "From this moment, I resolve, by Divine help, never to place this temptation before *my* child. I thank you, dear brother, for directing my attention to this subject ; and I bless God, that our visit was made at this time."

Though Mrs. Harding was silent, the tear of gratitude which trembled in her eye, as her husband made this remark, told, that she too was thankful.

## CHAPTER IV.

“Could I call around me in one vast assembly the temperate young men of our land, I would say, Hopes of the nation, blessed be ye of the Lord, now in the dew of your youth. But look well to your footsteps:—look at the generation who have just preceded you:—the morning of their life was cloudless, and it dawned as brightly as your own—but behold them enfeebled, inflamed, debauched, idle, poor, irreligious, and vicious,—with halting step dragging onward to meet an early grave! Their bright prospects are clouded, and their sun is set, never to rise.—

“And is this, beloved young men, the history of your course?—Yes—bright as your morning now opens, and high as your hopes beat, this is your noon, and your night, unless you shun those habits of intemperance which have thus early made theirs a day of clouds, and of thick darkness.”—DR. BEECHER.

THE next evening of the accustomed meeting Henry was much alarmed at seeing his father, after tea, take his hat and cloak, as if preparing for a walk. “Papa,” he said, “it is our Temperance Meeting to-night.”

*Mr. Newell.* “I know it, my son, but am obliged to go out for a short time. I shall try to be back soon, and in the mean time, your mother will answer your questions.”

Mr. Newell had no sooner gone, than the children availed themselves of his permission, to seek information from their mother, on a



subject, which was always uppermost in their thoughts, on Tuesday evening.

“Mother,” says Eliza, “papa has mentioned Temperance Societies several times. How long is it since such Societies began to be formed?”

*Mrs. Newell.* “It is more than three years, my dear, since the ‘American Society for the Promotion of Temperance’ was formed. Most of the Temperance Societies in the United States are now auxiliary to that. I do not know the exact number, but there are probably over a thousand.”

*Eliza.* “Was the American Temperance Society the first ever formed?”

*Mrs. Newell.* “I believe it was the first, bearing the definite name of *Temperance Society*; but there were several Associations previously in existence, whose object was essentially the same. ‘The Massachusetts Society for the Suppression of Intemperance’ was formed, if I mistake not, in 1812, and has doubtless done much to diffuse correct views of the nature and extent of the evil, and of the means of suppressing it.

“The attention of benevolent individuals was also called to the subject many years since. Several distinguished men wrote upon it, and sought in various ways to enlighten the public mind; and with no small degree of success.

‘Dr. Beecher’s Sermons,’ ‘Mr. Kittredge’s Addresses,’ several publications of the American Tract Society, and other valuable books have been widely circulated, and read by vast numbers who had been in the habit of using ardent spirits. Thinking men, in almost every part of our country, were led to reflect on the subject, and in many places they were prepared to act promptly, and decidedly, as soon as a union could be effected on some general principle. But your father, I perceive, is returning, and will give you much more information on this subject, than I can.”

As Mr. Newell took his seat by the fire, his wife mentioned the remarks that had been made, and requested him to state more definitely, the reasons which led to the formation of the “American Society for the promotion of Temperance.”

*Mr. Newell.* “In order to do this, I must first sketch the history of Intemperance.

“When ardent spirit first came into use, it was regarded as a valuable medicine, and sparingly used. After a time it began to be considered a luxury for the healthy, as well as a cordial for the sick: but like other luxuries, it was expensive, and drank only by the rich, or if by persons in the middling walks of life, only on extraordinary occasions. These occa-

sions soon multiplied ; vast quantities of intoxicating liquors were imported, the price became less, and the use of them very general. Then, distilleries were set up in our own country, which manufactured such immense quantities of liquid poison, that the whole land was almost literally inundated. Like eruptions from a volcanic mountain, these distilleries poured out innumerable streams of fiery liquid, which spread devastation and ruin over our once happy country.

“ The progress of this evil was, however, so silent and gradual, that for some time but little alarm was felt. Could all the misery which it produced have been presented at one view to the minds of any considerate community, they would have been struck with horror, and have banished it at once from among them. But the destruction was accomplished gradually—the evil was scattered over the whole extent of our country. In every town were some victims of the destroyer ;—deaths were yearly occurring through the influence of strong drink, but these were frequently attributed to fever or consumption ;—families were reduced to poverty, but the cause of their wretchedness was not always known ;—wives were broken-hearted, but they concealed, when possible, their husbands’ shame.

“ In the mean time, the cheapness and uni-

versal plenty of distilled spirits every day increased its use; there was scarcely a family which did not consider it a necessary article of housekeeping. To use the language of another, 'It was the fashion of the times to drink. Drinking was the mark of hospitality, the test of friendship, the passport to respectable society. It was the watch-word and countersign to all public, private, and social meetings. It was the business of celebrations, of musters, of dinner parties, of all public exhibitions, of friendly visits; in fine, of all occasions.'

"As might have been expected, the general use of so dangerous an article, in hundreds and thousands of instances led to habits of intemperance.

"Young men early learned to drink ardent spirits, without suspecting that it was improper. They believed that it was necessary to strengthen them for labour, to add to the enjoyment of social parties, and to recruit their wasted spirits when alone. Soon, in one, and another of their number, the symptoms of intemperance appeared. Their property decreased,—their health was impaired,—their reputation gone—before they began to suspect there was danger. Such instances rapidly multiplied; intemperance spread like a contagious disease from one extremity of our country to the other, till the

attention of wise and considerate men was attracted to the evil. Christians, patriots, and philanthropists awoke to the danger;—sermons were preached, pamphlets were circulated, societies for the reformation of morals were formed, and other measures were taken to call public attention to the subject.

“At first, the reformation seemed slow, while opposition was mighty and powerful; but the cause of temperance was silently advancing. One reflecting man after another was inquiring as to his own personal duty,—and many, who had used ardent spirits temperately, as it was called, resolved to give up such use entirely. After the experiment of a year or two, these persons could testify, that their health was better, their minds clearer, and their happiness and usefulness much increased by the disuse of an article, which they now found, they could do better without.

“After these preparatory measures had been several years in operation, in the early part of the year 1826 the ‘American Society for the Promotion of Temperance’ was formed. State, County, and Town Societies were soon after organized. I believe, there is not now a State in the Union, where one or more of these societies does not exist; while in many parts of New England, there is scarcely a town or village,

where a Temperance Society is not formed, or forming."

*Francis.* "Why is there not one here, papa?"

*Mr. Newell.* "Intemperance has prevailed less in this village than in many other places; so that we have *felt* the evil less, and done less for its suppression. I think, however, that a Society will be formed soon. Mr. Ellerton spoke to me about it to-day. He intends appointing a Temperance Meeting, and stating some facts which will probably excite the attention of his people to the subject.

"I have spoken of the *general* evils which resulted from intemperance in the ruin of once active and promising young men; but if I were to bring an individual instance before you, it would make a deeper impression on your minds. I recollect a case which affected me much, and all the particulars of which came under my own observation."

*Henry.* "O do tell us, papa, I like to hear stories."

*Mr. Newell.* "When a youth at school, I became acquainted with *Henry Atherton*. His parents were respectable, but not wealthy. Industrious, temperate, and frugal, they were enabled to provide for the wants of a large family, and to give their children a good education; but they worked hard to do this; and

Henry being the eldest son, was anxious to do something by which he could support himself, and aid the family ; but he knew that his first duty was to prepare himself for future usefulness ; and in order to do this, he studied hard, and was usually the foremost in his class. He was distinguished among his school fellows, for a noble and generous spirit. To aid the weak, to help the oppressed, and to promote the comfort of all, were services in which he delighted.

“ At the age of fifteen, a friend of his father’s offered him a situation in a ship about sailing for India : and promised that he should be well instructed in navigation. His parents were unwilling to part with him, but they knew the situation would be, on many accounts, eligible ; and Henry had early manifested a predilection for a sea-faring life. They therefore consented that he should go. The voyage was shortly commenced, and, protected by a kind Providence, he returned in safety.

“ When his wages were paid, he carried them directly to his parents, expending only so much for himself, as they deemed necessary and proper. At the termination of his second voyage, which was still more profitable than the former, he found his father’s health declining, and his worldly circumstances impaired. It afforded the purest satisfaction to Henry, to be

able to provide the best medical advice for this beloved parent, and to procure those little luxuries which ill health requires. He also promoted in various ways, the comfort of his mother, brothers, and sisters.

“In a short time he again sailed as first officer, and before he was twenty-three, was appointed to the command of the ship. Several successive voyages were prosperous and happy. At the age of twenty-six he married a pleasing and amiable young lady, to whom he had been long attached. His circumstances were now such, that he could assist his parents and at the same time support his own family comfortably, and even elegantly. The principal fault which his friends noticed in him at this period, was a rather extravagant profusion in his personal and family expenditures. His furniture, dress, table,—every part of his establishment, was splendid. But he was a young man, in good business, and with a small family, and these considerations seemed to extenuate the fault. His wife, however, who had been educated in habits of strict economy felt uneasy, and tenderly remonstrated with him; but he laughed at her fears, and continued his habits of profusion.

“In a few years, four lovely children surrounded their table, who were the pride and delight of their father, when at home, and their



mother's chief earthly comfort during the seasons of his long absence. The three eldest, Sarah, Mary, and Rebecca were interesting girls; while Henry, the youngest child, was the favourite of both parents, and not less so of his sisters; for, educated chiefly by their prudent and pious mother, these children were early taught *in honour to prefer one another*, and to rejoice in each other's happiness more than in any selfish pleasure.

“ Captain Atherton's parents still lived to share in the happiness of their beloved Henry, and their sweet grandchildren.

“ His brothers were all grown up, and by his assistance established in profitable business. Two of his sisters were married to worthy and respectable men, and the third took care of her parents in their declining years. Of his father's little family, Henry was the chief support. His brothers would gladly have assisted, but he contended, that as he had the most property, and was the eldest, he had a right to do the most. Filial affection had been from childhood a distinguishing trait in his character; as a tender husband, and affectionate father, he was not less exemplary: add to this, that he was a kind neighbour, and faithful friend, and you will not be surprised to learn that every tongue was loud in his praise, and that he was

considered one of the most distinguished ornaments of the circle in which he moved.

“ But prosperous, and amiable, and respected as my friend was, for the intimacy of our youthful days continued, there was one radical defect in his character—he was not a Christian. It is true that he paid some outward respect to the ordinances of religion, and had a general belief in its doctrines; but they had not a *living* influence on his heart. He relied on the external amiableness of his character, instead of throwing himself as a guilty, weak, and helpless creature at the feet of that Redeemer, *who is alone mighty to save*. He trusted in his own heart, and felt sufficient, *of himself*, to resist all the temptations which surrounded him. When in foreign countries, these temptations were often great. Among the gentlemen with whom he associated, there were many who were frequent in their use of intoxicating liquors. When visiting on board their ships, Captain Atherton was at first, very sparing in the use of an article to which he was naturally averse: but when they returned the visit, he thought the common forms of hospitality required him to urge them to partake of the entertainment he had provided, and also to set the example. Use soon rendered the habit less irksome, and by the time his little Henry was four years old, the father when

abroad, frequently drank to excess. At home he was more guarded, and the intervals between his voyages had hitherto been very short; but at this period his health had become impaired, and he resolved to pass some time with his family. His wife anticipated much domestic enjoyment in the season he proposed staying on shore, but her hopes were to be soon and sadly disappointed. He had not been at home many weeks, when she noticed with alarm, that he drank much more spirit than had been usual with him. Her anxieties were awakened, but for a long time she shrunk from mentioning them; at last she ventured to hint that it might be injurious to his health. He answered that she was never more mistaken, for it was the only thing that relieved the faintness and exhaustion which he frequently felt. There was an unkindness in his manner as he said this, which Henry had never shown her before; she was deeply wounded, and could not repress the starting tear. Her husband noticed this, and it increased his irritation. He felt that he was wrong, but was unwilling to confess it; and, as is frequently the case, wished to throw the blame elsewhere.

“ It was several weeks before Mrs. Atherton again mentioned her fears, but she watched her husband’s habits with the deepest anxiety;

and though she could not bear to own even to herself, that her beloved Henry was fast becoming *a drunkard*, yet the fearful truth would sometimes flash upon her mind.

“The habits of extravagance, which I have before mentioned, were now much increased. The most expensive articles of dress were daily ordered for his wife. It was in vain that she remonstrated, he insisted on her wearing them. Various rich and costly trinkets were also purchased for his children. It was with much grief that Mrs. Atherton witnessed this lavish expenditure. She knew that, though her husband’s property was ample, it would, at this rate, be soon squandered away. But the loss of property she could have borne with comparative calmness, if the painful conviction had not daily increased, that the health, and what was far dearer than health, or even life,—the character and usefulness of her beloved partner,—were fast declining under the influence of habits, which were constantly becoming more inveterate. While she feared that every eye noticed the change, she could not bring herself to speak of it, even to her husband’s friends. His brothers and sisters had long suspected the fatal truth; but they had all looked up to Henry for advice and counsel, and they felt that they could not tell him of a fault that so degraded

him. It was long before his aged parents could believe the story of his shame; but at length they too were compelled to admit the fearful conviction that their beloved Henry was grossly intemperate.

“ Seriously and affectionately did his father warn him of his danger, but Henry would not believe that he was intemperate. His head was weak, he said, and perhaps, he sometimes drank more than did him good; but he defied any one to prove that he was a drunkard. Alas! his appearance too plainly proved it. Many were the tears which his parents shed, and bitter the grief of his other relatives; but his poor wife was for a season inconsolable. Dear as her husband was, she could have followed him to the grave, and been submissive; but to see his fine and manly form writhing with the contortions of the drunkard,—to see that face on which she had so often delighted to look, bloated and disfigured,—and to feel that this outward ruin was only a faint semblance of that within—was more than she could bear. Well has it been said, that ‘The measure of her wo is, in truth, full, whose husband is a drunkard.’

“ But though Mrs. Atherton for a time sunk under her affliction, it was not long that this state of hopeless despondency continued. The consolations of religion came to her aid, while

its duties urged her to awake to their performance. For her children, now worse than fatherless, she had redoubled exertions to make. To keep them from their father's presence, when he was intoxicated,—to prevent them, if possible, from witnessing his shame,—to preserve them from the contagion of his example,—were duties that were now added to those she had formerly to perform.

“She also tried by every means in her power to render her husband's home as pleasant, as any place can be to the wretched victim of intemperance. No reproaches were ever heard from her lips, and when he returned from his midnight revels, which were now frequent, he always found her sitting up for him. She would attempt to *smile* at his approach, though she had frequently to turn away, to hide the tear of bitter anguish. When he was sober, she would try to *persuade* him to give up his ruinous habit, but, though on other subjects he would still listen to her with pleasure, on this, he was deaf to reason.

“Several years passed on; his property was now so far wasted, that he would gladly have gone to sea again; but he could obtain no employment. Bitter was the mortification which he felt on applying for a situation, and receiving a refusal, but this humiliation did not lead to a

reform. On the contrary, he gave himself up more entirely to dissipation.

“ Mrs. Atherton had long practised the most rigid frugality in all her personal and family expenses, but she could not prevent the prodigality of her husband. Extreme poverty seemed likely to be added to her other trials, when Captain Atherton was seized with a contagious disorder. He suffered extremely for a few days. While the fever was raging in his veins he would still cry out for his accustomed drink. It was painful to his devoted wife to refuse it to him, but his physician said it would be certain death. Though the fever was dangerous, a temperate man might have recovered from it, but to Henry it proved fatal.

“ I attended his funeral.—It was a sad and solemn scene;—the faded countenance, and wasted form of the still youthful widow, which looked as if sorrow had done the work of time, —the loud sobs of the children,—the suppressed grief of the other relatives, and the afflicted, care-worn countenances of the aged parents—all told that their grief was deeper than that which *separation* from a friend occasions,—that their tears were more bitter than those which affection sheds over the grave of a beloved, but virtuous relative.”

The children were silent for some minutes after hearing the conclusion of this affecting story. At length Eliza asked, "Does Mrs. Atherton still live?"

*Mr. Newell.* "She does; and by great industry is enabled to support her children; none of them being able yet to do much for themselves. It is now two years since their father's death. After the funeral, Mrs. Atherton found that some debts which her husband had contracted unknown to his family, would take the little remnant of his property. After discharging these, and leaving the house which had been the home of her happiest days, and the scene of her severest trials, she removed to a small cottage, and took in needle work. The avails of this, with some assistance from her husband's friends, has supplied the necessities of her family. They have no longer the elegancies, and sometimes not even the comforts of life; but they have the instruction and example of their beloved mother, and seem to be growing up in the fear of the Lord.

"The poignancy of Mrs. Atherton's grief has abated; she is resigned, and sometimes, even cheerful; but the vivacity and the bloom of her youthful days have departed forever. When she looks at her boy, who resembles what Captain Atherton was, in early life, a thousand



fears are awakened for him. But he has been educated in habits of the strictest temperance, and, I trust, he will be preserved from the vice which destroyed his father."



## CHAPTER V.

"Persuasion is the only sort of coercion which should be adopted by the friends of temperance. Just so far as public opinion becomes enlightened on the subject, intelligent and benevolent men will be willing to abstain from an indulgence, which at the best, is a low and selfish one, for the good of others."

THE next Sabbath, Mr. Ellerton, the clergyman of the parish, gave notice that a Temperance meeting would be held on Thursday evening, and respectfully invited all his people to attend. He said very interesting facts had come to his knowledge, which he should communicate at the meeting, and he hoped it would be considered expedient to follow the example of other towns in the neighbourhood, by forming an Association for the Promotion of Temperance.

When the children returned from the Sabbath School, Henry, who was almost out of breath, in his eagerness to speak first, exclaimed, "We

have a proof-subject for next Sabbath, papa, and what do you think it is ?”

*Mr. Newell.* “I do not know indeed, my son ; what is it ?”

*Henry.* “Temperance, papa ; and we are to learn all that the Bible says about it. Will you help me to find texts ?”

*Mr. Newell.* “I think, Henry, you will be able to select a sufficient number yourself ; you should never ask the help of others in performing your duty, when you can do without it. But after you have tried, if you really need assistance, your mother or myself will readily furnish it.” Turning to Mrs. Newell, her husband added, “I am glad, my dear, that Mr. Homer has selected this subject for the school. It will call the attention of parents, as well as children, to what the Word of God teaches respecting this important duty.”

*Mrs. Newell.* “It is wonderful how many minds have been almost simultaneously directed to this subject. A few years ago an intemperate use of strong drink seemed likely to overspread the community : now, we may hope that our children will live to see this great evil nearly banished from our country.”

*Mr. Newell.* “Not only from our country, but from the world, I trust. I have recently learned that Temperance Societies have been

formed in England, Ireland, and Scotland ; and we may hope that they will soon extend wherever the crime of drunkenness is known."

The day after the above conversation took place, as Francis and Henry were standing at the window, they saw the stage coach advancing towards the house.

*Henry.* " I really believe the stage is going to stop here. Who do you think is coming ?"

*Francis.* " It is uncle William ; he is getting out."

Mr. William Newell, the gentleman referred to in the early part of this work, was a younger brother of their father's, and a great favourite with the children. His nephews were very glad to see him, and Francis secretly hoped, that he would be as much pleased with their *Temperance Meeting* the next evening, as their uncle and aunt Harding had been.

The next day their uncle heard the children whispering together, and saying how glad they were it was *Tuesday*. His curiosity was somewhat excited, though he made no inquiry at that time ; but when after tea, he saw the boys seat themselves by their parents, and noticed the joyful, eager expression of their countenances, he said to his brother, " Is any thing particularly pleasant to take place this evening ? The

children look very happy, and as if they were expecting something unusual."

*Mr. Newell.* "Nothing unusual, brother. For a few weeks past I have devoted Tuesday evenings to conversing with my children on a subject, which has interested them so much, that I believe they always look forward to the evening with pleasure."

*Mr. W. Newell.* "What is the subject?"

*Mr. Newell.* "Temperance."

*Mr. W. Newell.* "*Temperance*,—I suppose then you have caught the *fashionable epidemic*; for really the rage for Temperance Societies seems to me to deserve no better name."

*Mr. Newell.* "I am sorry to hear you say so, brother."

*Mr. W. Newell.* "Can you seriously think that the best way to reform the intemperate, is to set the whole country in commotion with Societies, and meetings, and addresses, exciting the attention of every man, woman, and child to a subject which belongs only to the comparatively small number who have acquired habits of intemperance?"

*Mr. Newell.* "And how small do you suppose this number to be?"

*Mr. W. Newell.* "Possibly a few thousands in the whole United States. But what are they,

compared with the vast number of the temperate, who have really no concern in the subject."

*Mr. Newell.* "A distinguished writer on temperance has asserted, and I presume with truth, that there were in 1828, 300,000 *drunkards* in the United States. If the excitement which now exists on the subject, should be the means of reclaiming one in ten of these unhappy persons, would you say it had done no good?"

*Mr. W. Newell.* "I did not think there were a tenth part so many. But if this statement is true, I doubt whether Temperance Societies will do much towards reforming them. If I understand the object of these Societies, it is chiefly to prevent that moderate and healthful use of distilled spirits, which prevails among the temperate. I grant that the abuse of this article is a great evil, and that it is a duty to make every practicable exertion to reform the intemperate. But I would not do it by banishing an article from the world, which is good, when discreetly used. As well might we forbid people to eat, because *gluttony* sometimes leads to sudden death."

*Mr. Newell.* "Can you tell me, brother, how persons become intemperate?"

*Mr. W. Newell.* "By indulging their appetites to excess, and not by that temperate use of ardent spirits, for which only, I contend."

*Mr. Newell.* “ If any article of food or drink was proved to be injurious in ninety-nine cases out of a hundred, even if it were of some little use in the single remaining one, would you not say that it had better be dispensed with ? ”

*Mr. W. Newell.* “ Certainly ; but I have yet to learn that this is the case with ardent spirits. ”

*Mr. Newell.* “ I think you can easily satisfy yourself on this point ; if you will read the numerous testimonies of medical men which are before the public. Temperance has been defined to be, ‘ Moderation in any things not hurtful, and abstinence from those which are. ’ Now if this definition is just, it must be a species of intemperance to indulge, at all, in the use of an article, which is so much more hurtful, than it is beneficial. Temperance in ourselves, therefore, requires us to give it up. But farther than this, we are required by the religion we profess, to deny ourselves for the good of others, to ‘ look not every man on his own things, but every man also on the things of others ; ’—and I am persuaded that the intemperate never will, and never *can* be reformed, while the temperate part of the community are constantly tempting them to indulge an appetite, which is already too strong for them. A few years since, the situation of this unhappy class of our fellow creatures was well nigh hopeless. The customs

of society were such, that they were constantly, and on almost every occasion, tempted to do what their consciences frequently condemned, and what they might perhaps have abstained from, if they could have had the example of the temperate to keep them in countenance. Now, the case is widely different; an intemperate man who wishes to reform, is aided by example as well as precept. A writer on this subject, alluding to this benevolent feature of the temperance reformation, says, 'I cannot but conclude that its instrumentality is owned and blest of Him who came into our guilty and ruined world to seek and to save that which was lost.'"

*Mr. W. Newell.* "How many drunkards do you suppose the temperance movement has reformed?"

*Mr. Newell.* "From accounts which I have lately seen, I should think the number would exceed *seven hundred* within the last three years. Some of these persons have become respectable and active members of Temperance Societies. The change to them, and to their families, is one which language fails to describe. To see those who but lately were sunk below the brutes that perish, degraded in body and mind, a curse to themselves and to all connected with them,—now restored to the use and enjoy-

ment of all the faculties of rational, social, and intellectual beings,—to see them in many instances, bending as devout worshippers in the sanctuary of God, and using their most strenuous exertions to benefit their fellow creatures, is enough to excite gratitude in any heart that is susceptible of benevolent feeling.—I have often thought, that on such a change, angels would gaze with rapture.”

*Mr. W. Newell.* “The change you have described is indeed great and happy. But seven hundred is a small proportion of the number you stated as intemperate.”

*Mr. Newell.* “It is, very small; and I freely confess that I do not expect a very large proportion of those who are considered confirmed drunkards will ever be reformed, so long as it is possible for them to obtain the intoxicating cup. But when we think of *one* of these wretched beings, and of the misery which he spreads through the little circle with which he is connected,—can we think it a small thing to save him from utter ruin,—his wife, from that sorrow which rends the heart, his children, from being ragged, hungry, uneducated; and what is worse than all, following their father’s example, and growing up a family of drunkards? Shall we, my brother, who profess to be guided by the principles of that religion which ‘*seeketh not her*



*own,* refuse to *deny ourselves* for the sake of promoting so great a charity?—And when we think not of one simply, but *seven hundred* reformations accomplished in the short space of three years,—shall we despise it as the day of small things?"

His brother was silent, and Mr. Newell continued, "One reformation of this kind has recently occurred within my own knowledge. The subject of it was ten years since, an industrious and respectable mechanic. A family of promising children were growing up around him; his business was good, and his prospects fair for securing a decent competency; but unfortunately he imbibed a love for strong drink, in consequence, I believe, of at first using it for medicine. The habit insensibly increased, until it obtained a complete ascendancy over him. As is frequently the case, it affected both his temper and his reason, so that in his paroxysms of drunkenness, he, who used to be, a kind husband, and affectionate father, resembled a demon, or a wild beast, let loose to devour and destroy. His partner frequently trembled for her life, and his children fled affrighted from his approach. The little property he had obtained, by honest industry, was soon wasted, while the greater part of his time he was incapable of earning any thing. He was not always

drunk, however, and in his sober moments he reflected with shame and horror on his situation. In this state of things, a kind neighbour put into his hands some of the temperance publications of the day, showing the danger and guilt of intemperance, and stating the only remedy to be entire abstinence. He determined to try it, and by the blessing of God, succeeded. For more than a year he has not tasted ardent spirit. Peace is restored to his family; his wife, forgetting all that has past, again feels for him the affection of former days; his children are no longer afraid of him; the elder ones regard him with renewed respect, while the little ones fondle round him as he returns from work, and call him their *own dear papa*. From an early hour in the morning till late at night, the sound of tools is heard in his work-shop; and his family, lately threatened with abject poverty, are now comfortably supplied with all the necessaries of life.

“On the Sabbath, he accompanies them to church, and from the serious attention which he pays to the services, I hope that this outward reformation will be followed by that change of heart which is necessary for each of our fallen race.”

*Mr. W. Newell.* “You have drawn a pleasing picture; but might not this reformation

have taken place, if the present excitement had never existed ?”

*Mr. Newell.* “ If the attention of the public had not been called to this subject, the books, which seem in the hands of Providence to have been the means of his reform, would never have been written ; or if they had, would hardly have reached this obscure village. But I have already intimated, that I do not consider the reformation of drunkards the most important part of the Temperance system. Of this class it is computed, that 30,000 die annually, so that if no new accessions are made to the number, in a very few years the country will be rid of the accumulated evils which flow from drunkenness. And you will admit, I think, without hesitation, that if the principle of entire abstinence from all intoxicating liquors, should be practised by the rising generation, *they* will not be likely to become drunkards.

*Mr. W. Newell,* (smiling). “ Why if they continue this principle through life, I think they will not be in much danger.”

*Mr. Newell.* “ What tongue can express, or what heart conceive, the blessings which would flow from universal temperance ! I say universal, because I believe that entire abstinence from ardent spirits would do much to promote temperance on other subjects. Indulgence in

one evil uniformly prepares the way for others ; and this seems to be peculiarly the case with intemperance ; for when the spirit of drunkenness enters a soul, a *legion* of evil spirits usually follow. In like manner, when one evil habit is resisted and overcome, a victory over others is more easily obtained ; and I have often noticed that when the demon of intemperance leaves a man, he is not only found *clothed and in his right mind*, but frequently *at the feet of Jesus.*”

*Mr. W. Newell.* “This view of the subject is important, and I shall think more of it. I am not yet a convert to the belief that ardent spirit, when taken in small quantities, is always injurious to the persons who use it. But I certainly have no right to purchase a small benefit to myself, at the expense of great evil to my neighbour. And to be instrumental in forming habits of intemperance in one of the rising youth of our country, would be paying too dear for the little benefit which I might derive from my personal use of this article.”

*Mr. Newell.* “If you were a parent, you would feel this still more deeply. The bare possibility that one of my children should become a drunkard, almost unnerves me when I think of it ; and I bless God, that they live in a day when temptations to this vice are becoming less and less frequent.”

*Mr. W. Newell.* "I had quite forgotten that by taking up your attention so long, I was depriving the children of the more interesting view of the subject, which you might have presented them."

*Mr. Newell.* "Possibly some other parts of the subject would have interested them more than this discussion. I do not wish, however, to encourage in any of my family, a selfish preference of their own interest or pleasure to that of others; and I am sure they will be glad if any thing has been said to lead you to take a deeper interest in this subject, for it has rather troubled Francis, since he has learned the mischief which ardent spirit produces, to recollect that he once saw his uncle William drink it."

*Mr. W. Newell,* (colouring deeply). "Indeed, I was not aware that these *little things* noticed so much what passes before them."

*Mr. Newell.* "I had thought of relating a narrative to my children, this evening, which forcibly illustrates the evils of drunkenness, and also the possibility of a reformation when the habit has become very inveterate; but as the evening is now drawing to a close, I will reserve it for the next meeting, when, I hope, you will be still with us."

*Mr. W. Newell.* "I had calculated to leave

you about that time, but will prolong my stay for the sake of hearing it."

Thursday evening, Mr. Newell and his brother, together with Eliza and Francis, attended the public Temperance meeting. Mrs. Newell was not quite well, and Henry was considered by his parents too young to go out in the evening. The whole party returned much pleased with the meeting. Eliza had a great deal to say to her mother about it; and Francis told Henry all that he could recollect. "There were a great many people present," he said, "and Mr. Ellerton seemed *all alive*, but most of the facts he stated papa has told us before. He said that people sometimes *thought* they felt better for taking spirit, but that it did no real good to any body; and when he said this, I thought uncle William looked as pleased as any one. There is to be another meeting next week."

*Henry.* "I wish I was old enough to go to evening meetings; but you must remember, Francis, and tell me all you can."

Mr. Newell and his brother had also much conversation respecting the meeting. The latter said, "I was pleased with the style of your minister's remarks; for though he appeared very hearty in the cause, he was not so extravagant and unguarded in his statements as

some of the advocates of Temperance societies. I have heard men speak as if they thought that the single vice of intemperance occasioned all the guilt and misery which exists in our fallen world. They are fond of tracing every crime to this source, and in their glowing descriptions of the happiness which would follow, were it once banished from society, they seem to forget that the heart would still be depraved, and that much evil would remain."

*Mr. Newell.* "When one great evil is brought more immediately before us, and especially one which has caused such an incalculable amount of wretchedness, it is not surprising that others should partially fade from our sight; but when this is removed, we shall be more clear-sighted to discern other forms of wickedness, and more faithful in opposing them. Besides, you recollect the view which was given the other night of the intimate connexion subsisting between this and other crimes, so that I believe it may safely be said, that intemperance never exists alone. When this is manifested, it is always the forerunner of a long and frightful train of other vices. I appeal to your own experience, brother, did you ever know an intemperate man, who was not passionate, or profane, or indolent? who was not an undutiful and rebellious

son, an unfaithful husband, an unkind father, or a troublesome neighbour?"

*Mr. W. Newell.* "This is frequently the character of the habitually intemperate. But then these other evils do not proceed from the liquor which is drank, but from the depravity of the heart. I admit that drunkards do usually act out all the evil which is in them, but intemperance does not create it."

*Mr. Newell.* "I believe as entirely as you do, in the deep and desperate depravity of the human heart; and to this cause, I think, should be traced all the crimes which exist. But you will admit, that when any evil is manifested in a state of drunkenness, instead of being resisted and overcome, it is uniformly indulged and confirmed. Have you, William, ever known a drunkard, while he continued such, to abandon any other vice?"

*Mr. W. Newell.* "I recollect no such instance."

*Mr. Newell.* "Were I to press my question still farther, and ask if you had ever known an intemperate man become *a new creature in Christ Jesus*, and yet continue his habits of intemperance, you would be shocked with the incongruity of the idea."

*Mr. W. Newell.* "I should certainly say that such a conversion could not take place."



*Mr. Newell.* "I have no doubt that extravagant statements on this subject have sometimes been made, but I believe most seriously, that, were the vice of intemperate drinking banished from the earth, men would be much more likely to become Christians, and of course, to be more temperate and virtuous in every other respect, than they can be while it continues. I will read with your permission a few sentences, from an Address entitled, an "Appeal to American Youth on Temperance," which I think places this subject in a just light. "It is obvious," the writer says, "that if this great evil [intemperance] were wholly done away, human nature generally would assume a much higher character. Pure intellectual and moral stimulus would take the place of that which is low, sensual and devilish. Better health, better temper, loftier intellect, and more expanded benevolence would every where appear. Men, instead of sinking below brutality itself, would be rising in knowledge and purity, and striving to 'be perfect, as their Father in heaven is perfect.'

"It is obvious, likewise, that Providence has great and happy events to be accomplished by the younger portions of this and our parent nation. Unto them, especially, are revealed those oracles which declare, 'Instead of the fathers, shall be the children, whom thou mayest make

princes in all the earth.' And already do I see, in the silent kindling and expanding of unnumbered minds, the presage of a moral earthquake, that will prostrate every despotic throne, and every high thing that exalteth itself against the knowledge of God! Millions, trained in Sabbath Schools and kindred institutions, will soon be 'sanctified through the truth;' and then 'great will be the company of those that publish it.' Sound in body and mind, and quickened by the Spirit of heaven, they will be 'mighty, through God, to the pulling down of strong holds.' The best talent in every department of life will then be put in requisition for the highest interests of man.

"I cannot close without just alluding to results, which must quickly follow, should the reformation, now in progress, be triumphant through the land. O, could the men, who first conceived the enterprise of freeing this great nation from intemperance, behold the object accomplished, as it were in a day, they would then feel, and the nation would feel, that nothing desirable is too hard to be undertaken. They would at once inquire, what other great evil needs to be removed, and *speak the word*, and with God's blessing *it would be done*. Reformation would thus follow reformation, until this whole land should become 'a mountain of

holiness,' blooming all over with 'trees of righteousness.'

"Meanwhile, other portions of the human family, beholding what Christian freemen can do, would emulate our bright example, and nation after nation be born in a day."

*Mr. W. Newell.* "I think that what you have read is very good."

As it was late, the gentlemen now separated.



## CHAPTER VI.

"If ardent spirits are admitted to do more hurt than good upon the whole, and, if their use is likely to be attended in future with the same ratio of good and evil, it is the part of wisdom to abandon it."

WHEN the children returned from school on Sabbath evening, Mr. Newell asked Francis how the scholars succeeded in finding texts.

*Francis.* "Very well, I thought, papa. A great many were repeated. I should think that none of our scholars could ever be drunkards, after knowing that the Bible says so much against it."

*Mr. Newell.* "Were the texts selected, those which speak of drunkenness only? or were all given that relate to the subject of temperance?"

*Francis.* “The superintendent told us to see what the Bible said on all parts of the subject. The verse which he gave us as an example, was, “He that striveth for the mastery must be temperate in all things.” He said that a Christian must strive for the mastery over every corruption of his nature, and that nothing must be indulged, which the Bible condemns as evil.”

*Mr. Newell.* “Do you recollect any of the texts, Henry, which were given against drunkenness?”

*Henry.* “I can *find* a good many of them, papa; shall I read them to you?”

*Mr. Newell.* “After tea, I shall be glad to hear them.”

The tea-things were no sooner removed, and the family seated around the fire, than Henry produced his Bible, where he had carefully marked many of the texts, which, having obtained permission, he read.

“Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby, is not wise.”

“Be not among wine-bibbers; among riotous eaters of flesh: For the drunkard and glutton shall come to poverty; and drowsiness shall clothe *a man* with rags.”

“Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek

mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: At the last it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things: yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, *shalt thou say, and I was not sick*; they have beaten me, *and I feel it not*: when shall I awake? I will seek it yet again."

"Wo unto them that rise up early in the morning, *that they may follow strong drink*; that continue until night *till wine inflame them!*"

"Wo unto *them that are* mighty to drink wine, and men of strength to mingle strong drink."

"Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!*"

"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life."

"Let us walk honestly as in the day; not in rioting and drunkenness."—

"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

"Be not drunk with wine, wherein is excess: but be filled with the Spirit."

*Mr. Newell.* "I hope, my dear boy, that you will remember these texts as long as you live. You will notice that not only drunkenness is condemned, but a wo is denounced against those who are *mighty to drink wine*. There are some persons who pride themselves on being able to drink large quantities of liquor without being intoxicated; but in the sight of Him who *looketh on the heart*, they are probably as guilty as those whom strong drink deprives of both strength and motion.

"Do you, Francis, recollect any passages which inculcate the virtue of temperance, in general terms?"

*Francis.* "Yes, Sir."

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

"And they that are Christ's have crucified the flesh, with the affections and lusts."

"Therefore, let us not sleep as *do* others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us who are of the day, be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation."

"Abstain from all appearance of evil. And the very God of peace sanctify you wholly: and *I pray God* your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

“A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate.”

“Speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience.”

“Young men likewise exhort to be sober minded.”

“For the grace of God, that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.”

“Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity.”

*Mr. Newell.* “Could the full and perfect exhibition of temperance which some of these verses contain, be brought into universal practice, I think you would not complain, brother, that too much was said in its favour by its warmest advocates.”

*Mr. W. Newell.* “Do you suppose this *universal* temperance is in the minds of all the speakers and writers on the subject?”

*Mr. Newell.* “In many of them, I believe it is, and that they will not be satisfied till *temperance in all things* becomes their own motto, and that of all with whom they have influence.

“Were there any other passages given, Eliza, which your brothers have omitted?”

*Eliza.* “There were a few others.”

“Every man that striveth for the mastery, is temperate in all things. Now, they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.”

“All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.”

“If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.”

“*It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.”

“But this I say, brethren, the time *is* short. It remaineth that both they that have wives, be as though they had none; and they that weep as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing *it*.”

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”

Having heard all the texts which the children had to repeat, some general conversation fol-



lowed between the two gentlemen and Mrs. Newell, on the excellent tendency of Sabbath Schools, as giving children an early and intimate acquaintance with the Word of God.

At the next meeting, the children reminded their father of the story he had promised them.

*Mr. Newell.* "Some of my early years were passed in my father's counting-house. His business was very extensive, and he employed several clerks. Among these there was one particularly distinguished. He possessed, what are not always united, the most brilliant powers of mind, and a peculiarly amiable disposition. You, brother, have probably some recollection of *Frederic Nichols.*"

*Mr. W. Newell.* "I have some faint remembrance of his being with my father, at the time I was fitting for College. I afterwards heard that he had become very dissipated."

*Mr. Newell.* "He was so at a later period, but at the time of which I am now speaking, his morals were irreproachable. He was near my own age, and we soon became intimate. From himself I learned many particulars respecting his family, and afterwards, more from other sources. His father was a farmer possessed of a small property in a neighbouring state. His wife had died some years before, leaving this son, and a daughter, who was older.

Emily Nichols was a timid, diffident girl; but Frederic soon discovered a very lively disposition, and superior talents. Whatever he sought to learn, was readily acquired; among his youthful companions he was foremost both in study and in play. His wit was sometimes exerted at the expense of his friends, but if he found that he had really wounded them, he suffered more than he inflicted.

“ His father was proud of his son’s talents, and indulged him too much for his good,—while Emily could scarcely believe that any thing her brother did, was wrong. In one respect only, did Mr. Nichols seriously thwart his son’s wishes. It was Frederic’s earnest desire to receive a collegiate education; but his father felt that the expense was such as he could not meet without embarrassment, and steadily refused his request. He allowed him, however, to choose any other occupation which he preferred, though it was his own desire that he should continue on the farm.

“ But a farmer’s life was quite too dull for Frederic; he aspired after distinction, fame, and fortune; and finally, as he was obliged to give up his favourite plan, decided to go into a store.

“ Mr. Nichols applied to my father, with whom he had some slight acquaintance, and

the father consented to receive Frederic as a clerk. He soon made friends of all the other young men, by his fine talents, obliging disposition, and constant good humour; while his respectful manners and prompt attention to business obtained for him the esteem of his employer. He was seventeen when he left home, and for several years conducted with the utmost propriety. His correspondence with his father and sister was frequent and affectionate; once a year, he visited for a few weeks the home of his childhood. These were seasons of the purest pleasure to Emily; no being on earth was so dear to her as Frederic, except her father. With her sisterly affection, was mingled an almost unconscious pride, in her brother's superior attainments, and strikingly elegant person. When she listened to his conversation, displaying much varied information, and enlivened by a playful but brilliant wit,—when she saw him the ornament and the admiration of all their little parties,—she felt a glow of conscious pleasure at the thought that he was *her brother*. I need not tell you, my children, that there was something wrong in this feeling. You know, I trust, that while it is our duty to be *thankful* for every valuable endowment in ourselves or our friends, we should never be *proud* of either;

but rather with deep humility 'adore Him from whom cometh every good gift.'

"Emily's pride was destined to have a sad fall. When Frederic was just turned of twenty, he became acquainted with several gay young men of infidel principles. He was warned against associating with them, but their conversation was pleasing, and he continued the acquaintance. In his hours of relaxation they walked together; and not unfrequently, his evenings were spent in their society. Cards were sometimes introduced; it was in vain that Frederic declared his ignorance of the game; in vain, that he said he had no desire to learn. His ignorance was laughed at, and his scruples overruled, till after a few months training, he became an adept in most of the fashionable games of chance. If his friends had played for large sums, his fears would have been excited; but they said they staked only just enough to excite an interest in the game.

"When there were no cards, and they met for conversation, cigars were usually offered, and though Frederic had an extreme aversion to tobacco, he so far conquered it as to join in the practice of his companions. Smoking generally produces thirst, and the habit of drinking was soon added. At first, Frederic took only wine, but so many of his friends declared brandy

to be better, that he was induced to try it. While his outward habits were thus corrupted by the example of his companions, the influence of their conversation was not less injurious to his principles. He had been educated to regard the institutions of religion with respect, and to attend constantly on the services of public worship. During the early part of his residence in the city, he attended on the ministry of a venerable and faithful clergyman; but now he was persuaded to go sometimes to one house of worship, and sometimes to another: while his object in going at all was not to learn his duty, nor to worship his God and Saviour, but to be delighted with the eloquence of one celebrated preacher, to laugh at the peculiarities of another, or to imbibe the loose and sensual views of a third. His Sabbath evenings were no longer spent in his own room, where he had formerly employed himself in reading improving books, nor did he come to my father's as he had been invited to do, to share in the instructions which our venerated parent gave his own children. My father felt uneasy, for he considered himself in some degree responsible for the habits of the young men under his care. He gave Frederic much serious advice, which was heard with attention, and apparent thankfulness. His attention to business continued exemplary, and

his deportment so respectful, that my father hoped the best, and neglected to make those inquiries, which would have informed him of the real truth.

“Frederic continued faithful in his employment till he became of age. He then went home for a few weeks, and when he returned, informed my father that he was about entering into business with a young man, who had been a clerk in a neighbouring store. They shortly opened a grocery store, on rather an extensive scale. Frederic’s father had assisted him all that he could ; and the other young man had a small capital ; but the most of their stock was obtained on credit. Had they been prudent, they might have done very well. As it was, their business seemed to flourish for a time ; but their creditors looked carefully to their habits, and resolved in their own minds to extend no peculiar indulgence to young men who expended so much in dress, riding, and other amusements. Both Frederic and his partner were passionately fond of pleasure ; they attended the circus, the theatre, the assembly rooms, and every other place of fashionable diversion ; and the more private habits of dissipation, which Frederic had formed, were becoming more fixed and dangerous. My father was the only one who watched over his conduct

with disinterested kindness, and whose opinion he stood in awe of; but about this time he removed with his family from the city, and Frederic's extravagance became more unbounded. Instead of seeking to be an industrious, honest, and useful member of society, he aimed to be a dashing young man of fashion. His business was too often neglected during the day, for some party of pleasure, while his evenings were almost invariably passed either at places of public amusement, or at a tavern. At the latter place, himself and his gay companions would frequently spend half the night in smoking, drinking, and singing improper songs. He now seldom visited home. His excuse was business; but the real reason was, that he did not like to have his father become acquainted with his habits. Besides, the obscurity of a remote country town, and the simple society it afforded, was no longer congenial to his feelings.

“When he did go, his father thought his appearance rather too much that of a fine gentleman; but he knew the times had altered since he was young, and thought that a plain farmer might be an improper judge of what was suitable for a city store-keeper. Towards his sister, Frederic was less affectionate than he used to be; he laughed at her ignorance of fashionable society, and ridiculed the simplicity

of her appearance. Emily loved him too well to be offended ; and would only regret that her manners were not more polished, and her appearance more fashionable.

“ But the ruin of this thoughtless young man was hastening. Both himself and his partner gave less and less attention to business, and became deeply involved in debt. The sudden failure of a firm with which they had some connexion, threw them into great embarrassment ; their creditors became alarmed, their property was seized, and themselves narrowly escaped being cast into prison.

“ Frederic sought an asylum at his father’s, and his too credulous friends believed him unfortunate but not guilty. He was mortified and chagrined, but felt no sorrow for his excesses ; no *self-blame* mingled with his accusations of others. After spending a few weeks with his father and sister, he became weary of retirement, and returned to the city. As it appeared on examination, that neither Frederic nor his partner had attempted, at the time of failure, to defraud their creditors, but had given up all they possessed, a compromise was made, and they were permitted to seek employment without danger of personal molestation.

“ Frederic, whose abilities were known, soon received the offer of being clerk to one of his



former friends. The duty was easy, and the salary sufficient for his support; but he had not conquered, and did not desire to conquer, his former habits of dissipation; while the mortification which he felt when contrasting his present situation with his former one, led him to drink more deeply than before. He now became frequently unable to attend to business; his employer seriously remonstrated with him; but when instead of reforming, he grew every day worse, he was obliged reluctantly to dismiss him, and Frederic again found himself destitute of both money and business. Several successive situations were tried, but in none did he continue long. His character and habits were fast sinking to a level with the most degraded of his species: he associated with men, who were wholly unprincipled, and with women who, having forsaken every amiable and lovely attribute of their sex, had become tempters of others to every species of sin.

“ At length, an acquaintance, who had been intimate with him in better days, and had some slight knowledge of his father, wrote to Mr. Nichols, stating Frederic’s situation, and urging his speedy removal from temptations which threatened his utter ruin.

“ Surprised and alarmed, his father came instantly in pursuit of him; and by the most

urgent entreaties prevailed on Frederic to return to a home, which was still ready to receive him. His almost broken-hearted sister received him affectionately, and the neighbours, who knew but little of his sad history, except as his altered appearance declared it, treated him with kindness and respect. But kindness was lost upon him, and the most friendly attentions were received haughtily and coldly. Dead to the social affections, he seemed to have but one enjoyment left—that of the bottle;—and in this he constantly and freely indulged. Neither the kind persuasions of his sister, nor his father's stronger remonstrances were of any avail. His drunken fits were always succeeded by seasons of temporary madness, in which his excesses were such that the lives of his friends were frequently in danger. At length, his father's convictions of duty united with the urgent advice of the neighbours, induced him to place his wretched son in a place of confinement, where spirit was wholly kept from him. In this situation his reason shortly returned. He promised amendment, and Emily plead so earnestly for his release, that his father again received him home, where the same scenes were acted as before. He was again confined, and again returned home to plunge in new excesses. This was repeated several times, till his father

was almost wholly discouraged; and Emily, worn out with grief and anxiety, appeared the mere spectre of her former self.

“After a season of longer confinement than usual, during which, Frederic gave some evidence of penitence, his father once more received him. For several weeks his habits were regular; he spent much of his time alone, either in reading, or apparently in deep meditation.—The hopes of his father and other friends were excited; they conversed very seriously with him, and he promised never to taste spirit any more. There was not that deep conviction of sin, which his serious friends wished to see, but they prayed for him much, and were inclined to hope the best. To Emily he was kinder than he had been for years before, and the heart of the affectionate girl again trusted in him.

“He now expressed a desire to obtain some employment, but was unwilling to return to the scene of his former guilt, lest he should be again tempted to the same excesses. About this time a friend and distant relative of his father, who resided at the south, visited his native village. On hearing the particulars of Frederic’s story, and learning his present purposes of amendment, he offered to take him

with him, and give him employment so long as he continued steady.

“The offer was gladly accepted, and he shortly accompanied Mr. Waldo to the south. The parting with his friends was a sad one; particularly to them, for they feared that all his good resolutions would fail, and that he would again become the wretched slave of appetite. Emily alone, believed with confidence, that the reform would be a lasting one; but it was very trying to her to part with a brother who had been dear, even when sunk the lowest in guilt and wretchedness.

“For many months Mr. Nichols continued to receive the most encouraging accounts from Mr. Waldo of his son’s conduct. He stated that he was usually low spirited, and not inclined to mingle much in society, but attentive to business and perfectly sober. Indeed, he believed that he had never once violated his promise of total abstinence. Frederic wrote but seldom; when he did, his letters expressed much abhorrence of his former mode of life; and the hope that he should be kept from again falling into such dreadful sins.

“When I last saw his father, which was several years since, he told me that his son had recently married an intelligent and pious young lady, and that he hoped much from the influ-

ence of this connexion on his future life. He also stated that all the accounts he had heard of Frederic had been favourable; that, by persons who had visited the place, he had been told that he was useful and respected.—He was represented as attentive to public worship; and, from his letters, he learned that he had wholly abandoned his infidel principles. Mr. Nichols even appeared to indulge some hope that an abiding change had been wrought on Frederic's heart. But after giving this encouraging account, the old gentleman added, with a sigh, that when he remembered his son's former habits, he could not wholly divest himself of anxiety, lest they should one day return, and all his bright prospects be again overclouded. He said what, under Providence, gave him the most encouragement, was the general habits of abstinence which seemed to be spreading through the country. 'If,' he continued, 'the customs of society obliged Frederic to keep liquors in his house, and to offer them to visitors, I should have no hope of him.'

"Thus, my children, I have added another narrative to those I have formerly given you, of the ruinous effects of intemperance."

*Henry.* "This story is prettier than the others, papa, because the man left off drinking."

*Francis.* "Father, you mentioned *smoking*

as one of Frederic's bad habits. Do you think the use of tobacco is always wrong?"

*Mr. Newell.* "I believe smoking is considered useful in some disorders, but as a general habit, I think it positively useless and pernicious; and one against which children should be early warned. The use of tobacco in other forms is equally reprehensible. Its general effect on the health of those who use it, is decidedly bad, and is allowed to be such even by the persons themselves. When first used, its effect is very painful and disagreeable. No boy or man loves the taste of tobacco until long habit has reconciled him to it. In frequent instances, it affects the nerves severely, and produces palpitations of the heart, faintness at the stomach, and other kindred disorders.

"I have heard persons who were much addicted to the use of cigars, say, that the effect of smoking on the health was almost equal to that of drinking ardent spirit; that they were conscious that it hurt them; and yet, such is the power of habit, they continued the custom."

*Henry.* "I have seen Mr. Ellerton smoke a pipe, papa; and sometimes, he takes snuff. I should not think *he* would do what was wrong."

*Mr. Newell.* "It is a painful truth, my child, that the best of men are imperfect. I believe our good minister uses very little of this

noisome weed, in any form; but I wish he would give up that little, and I think he will, if he continues his temperance meetings."

*Mr. W. Newell.* "When a very young man, I tried to smoke, as most of my acquaintance did so; but it affected my head so much, that I gave it up. When I have thought of the habit since, the *unnecessary expense* has seemed to me a very serious objection. If we are stewards of the property which the Lord has given, we have certainly no right to expend any part of it in a way, which will benefit neither ourselves nor others."

*Mr. Newell.* "I suppose that it may be said by the advocates of tobacco, as it is by those who are unwilling the use of distilled spirits should be given up, that the *trade* in the article supports many families, and that a great pecuniary loss would be suffered, if it were abandoned. But, I think, this argument is not worth much. The persons now employed in the sale of rum and tobacco, could employ their capital in some other business. And besides, no one is really a gainer by dealing in an article which injures his fellow men far more than it benefits them. 'The blessing of the Lord maketh rich, and He addeth no sorrow with it.'"

*Mr. W. Newell.* "I have felt much inter-

ested in the history of Nichols, and, in view of his sad fall, should certainly advise any young man just entering upon life, to adopt the principle of *total abstinence from all intoxicating liquors*; and, as I suppose it will gratify you, brother, to know my resolution, I will add, that in future, my own conduct will be regulated by this rule."

*Mr. Newell.* "My heartfelt thanks, dear brother, shall ascend to Him who has enabled you to form this resolution; and may His grace strengthen you to keep it."

The next day the children were obliged to bid a reluctant adieu to their uncle, as his business required him to return home.



## CHAPTER VII.

"Imagination's gloomiest reverie never conceived of a more revolting object, than that of a wife and mother, defiling in her own person the fairest work of her God, and setting at nought the holy engagements for which he created her."

THE day after Mr. Ellerton's second Temperance meeting, as Mrs. Newell and Eliza were sitting at work, the latter reminded her mother of a remark Mr. Ellerton had made, that



“intemperance had been confined to no age or sex;” and asked whether it was possible that *females* could ever have been intemperate in the sense he meant.

*Mrs. Newell.* “It is true, my dear, that females have frequently been the victims of this degrading vice; though instances of this kind are not nearly so common as with the other sex.”

*Eliza.* “I suppose you speak only of very low, uneducated women, mamma; but it seems dreadful to think that even they should so degrade themselves.”

*Mrs. Newell.* “It is indeed dreadful; but your supposition is not true. Females distinguished by engaging manners, by amiable dispositions, and by high intellectual attainments, have sometimes become the slaves of appetite,—a disgrace to their sex, and the misery and shame of all their connexions.”

Eliza was silent, but the expression of her countenance told how much she was shocked by this painful, and hitherto unsuspected truth. After a pause of some minutes, during which the mother as well as daughter seemed lost in painful thought, the latter said, “Mother, did you ever know such an instance?”

*Mrs. Newell.* “Yes, my dear. It was my

sad lot to witness the progress of intemperance in one of the friends of my early days."

*Eliza.* "Will you give me her history, mamma?"

*Mrs. Newell.* "I will, my love, in the hope that it may be useful to you; for it is quite possible that while listening to the sad narratives, which your father has related, you may have thought that you had no personal interest in the subject."

*Eliza.* "I did think so, mamma; and felt glad that I was not a boy."

*Mrs. Newell.* "Listen then to my narrative. When a girl at school, I first became acquainted with *Louisa Bateman*. She was then lovely, amiable, and intelligent; a comfort to her friends, and esteemed by all who knew her. As she was an only child, and her parents wealthy, no expense was spared in her education; while her own efforts to improve were such, that the exertions of her parents and teachers seemed amply rewarded.

"In a few years after leaving school, Miss Bateman was married, with her parents' entire approbation, to a gentleman of the name of Farlow. Mr. Farlow's house was very near Mr. Bateman's, so that Louisa could see her parents if she pleased every day. Nothing earthly seemed wanting to complete her happi-

ness; and for a few years both herself and husband appeared to enjoy a great degree of domestic felicity. One little girl had been given to heighten their joys, who in person and disposition strongly resembled her mother.

“At the time of which I am speaking, it was customary in parties of ladies, as well as gentlemen, to partake of spirituous liquors, disguised under the name of cordials, &c. Mrs. Farlow drank of these as others did, and insensibly imbibed a love for them. After the birth of a second child, her health became delicate, and her nurse according to custom, administered large quantities of brandy and water, till the invalid began to think this, or some similar liquor, was necessary to her health and comfort. For many years she continued in the occasional, and indeed frequent use of such articles, as medicine. When she felt fatigued, or unwell, when she had been out in the cold, or suspected that she had taken cold, or had a slight cough, or any symptom of indisposition, *spirits* were her invariable resort.

“This habit at length became so frequent and its effects so apparent, that in spite of his unwillingness to believe it, Mr. Farlow could no longer avoid the dreadful suspicion, that the wife of his bosom was in danger of becoming a drunkard. He had long noticed that her

temper was less pleasant than it had formerly been. She had once been a most affectionate mother, but now she frequently scolded at her children, and complained that they had grown very troublesome; their appearance too bore evident marks of neglect.

“Mr. Farlow had long revolved this painful subject in his mind, but how to mention it to her who was the cause of it, he knew not. On returning to his house one day at the hour of noon, his little boy met him at the door, saying, ‘O, papa, I am glad you have come home, for I do not love mamma at all, she is so cross to me.’ On inquiring of the child where his mamma was, he said she had gone up stairs. Mr. Farlow followed with sad forebodings and found her reclining on the bed, her face much flushed, and her whole appearance disordered. She complained of a violent headache, but the cause of it was too evident. No language can describe the anguish of her husband’s feelings at finding his worst fears thus realized. To see her whom he had loved and respected—his chosen companion—the mother of his children—so sunk and degraded, was worse than death.

“Mrs. Farlow was unable to go down to dinner, and the food that was placed before her husband remained untasted. He helped his little ones, but he did it with a sad heart, as he

thought that their mother might frequently be incapable of attending to them. He felt unable to attend to his usual business that afternoon; and as soon as his wife had a little recovered, he conversed with her, though it was agony to him to do so, on the situation in which he had found her, and on the dangerous and sinful habit which occasioned it. Mrs. Farlow appeared much surprised; she wept at what she called his cruel suspicions, and accused him of injustice. Her husband was moved, but not convinced, by her tears, and again begged her to avoid all future occasions of temptation, and to resolve never to taste of an article which had proved so injurious. He described the misery which would arise to her, and to her family, should his fears be realized; but she could not be persuaded that there was any danger. She thought he had lost his affection for her, and that he took pleasure in finding fault.

“ Her afflicted husband knew not what to do. He thought at first of banishing all intoxicating liquors from his house; but he feared this would excite suspicion; besides, she could obtain them elsewhere, and he dreaded having her expose her shame to others.

“ For a week or two after this conversation, Mrs. Farlow refrained from her accustomed indulgence, and her husband was encouraged;

but the habit had become so established, that on the recurrence of a slight illness, it again returned, and became more inveterate than ever. With that want of prudence which so often characterizes intemperate persons, instead of hiding herself in the privacy of her own dwelling, she was fond of calling on her friends when she was quite unfit to converse. On one of these occasions she made me a visit. Before this period, my suspicions had been partially excited, but I was now inexpressibly shocked. Not noticing my embarrassment, and probably unconscious of her own situation, she talked with great volubility; complaining of her husband's cruelty, and repeating all he had said to her on the subject of her fault. Before I had time to reply, Mr. Farlow entered; he had been home, and learning that his wife was at my house, came in pursuit of her. I shall never forget his look of agony as he beheld Mrs. Farlow's appearance. He hastily urged her to accompany him home; but she refused, and added that she had just been complaining to me of his unkindness. He sunk upon a chair, covered his face with his hands. I was silent, for grief and terror had deprived me of the power to speak. At length, her husband made a renewed effort to induce her to go home, and she reluctantly consented.

“The next day Mr. Farlow called on me, and after mentioning that I could no longer be ignorant of the painful truth, begged me to use my influence with his still dear Louisa, to dissuade her from this dreadful habit. In compliance with his request, I so far conquered my feelings, as to converse with Mrs. Farlow on the subject, using every argument I could think of to induce her to abandon all use of spirits, even as a medicine. Her parents, from whom her situation could no longer be concealed, united their entreaties; but all our remonstrances were ineffectual; she continued the habit, and became daily more debased by it.

“But I cannot go any farther into the detail of this sad story. I will only add, that her children were slighted, every domestic duty neglected, and her husband made wretched,—till at last, disease produced by intemperance, hurried her to an early grave.”

Eliza remained silent, and Mrs. Newell added, “I knew another instance, but I will not enter into the particulars of the story, farther than to say, that the subject of it was once young and lovely; the darling of her parents, and the beloved companion of a large family of brothers. She married, and became the mother of several children, but at the period when they most needed parental care, both herself and her

husband became intemperate. They soon quarrelled, and separated. Her parents and brothers were dead, and her more distant relatives, offended and disgusted at her conduct, would not receive her. She was reduced to the most abject poverty, and sometimes wholly destitute of a shelter for herself and her suffering children, except as some pitying neighbour would take her in.

“ I had often seen her in the days of prosperity, when she lived with her fond parents, and the wind was scarcely suffered to blow too roughly on her. I saw her once in the season of her guilt and wretchedness, and never shall I forget the dreadful spectacle. A babe was in her arms, who looked as if it had been nurtured upon rum, and was altogether the most squalid and miserable little object I ever beheld. The most violent passions seemed to have taken possession of its infant bosom ; its cries were incessant and angry, while its wretched mother was incapable of quieting, or even of holding it, it fell repeatedly from her arms.”

*Eliza.* “ Do not tell me any more, mother. I wish I had not heard about this poor babe.”

*Mrs. Newell.* “ Let these painful stories, my love, be a warning to you ; then your feelings will not have suffered in vain.

“ I believe, in most of the instances in which



our sex have become intemperate, the habit has arisen from first *using spirits as a medicine*. This is a rock on which so many have split, that I should be unwilling to use it myself in any case, or to have my family do so, except under the direction of a prudent and experienced physician."



## CHAPTER VIII.

"In every city and town, the poor-tax, created chiefly by intemperance, is augmenting. The receptacles for the poor are becoming too strait for their accommodation."

"Thus is the insatiable destroyer of industry marching through the land, rearing poor houses, and augmenting taxation: night and day with sleepless activity, squandering property, cutting the sinews of industry, undermining vigour, engendering disease, paralyzing intellect, impairing moral principle, cutting short the date of life, and rolling up a national debt invisible, but real and terrific."

At the next Family Meeting, Mr. Newell proposed that they should now leave the subject of ardent spirits, and attend to other branches of intemperance.

*Francis.* "I wanted to ask a few questions, papa, about some things Mr. Ellerton said at his last meeting."

*Mr. Newell.* "Well, my son, I will answer

them, as I should be sorry to leave any of your doubts unsatisfied."

*Francis.* "Do you remember, papa, his saying that if all the money, which had been spent here for ardent spirits since the place was settled, had been saved and put at interest, it would now amount to more than the present inhabitants are worth?"

*Mr. Newell.* "I recollect the statement."

*Francis.* "Do you think, papa, so much money *can* have been spent for rum, and other liquors?"

*Mr. Newell.* "Yes, Francis; I believe that all the calculations on this subject fall below the truth. The expense of ardent spirits to our country has been enormous, and almost incalculable; and every town has borne some proportionable share of it."

*Francis.* "But you said, papa, that intemperance had not prevailed here so much as in some other places."

*Mr. Newell.* "It has not; and probably not half the intoxicating liquor has been drunk here, as in some towns of equal size; yet, there has been enough to occasion a great waste of property, beside the moral evils it has produced.

"I have a tract on Intemperance, written as early as 1814, which makes some statements respecting the expense of ardent spirits to the

nation. The writer states that it was ascertained by official documents in 1810, that no less than 25,499,382 gallons of ardent spirits were distilled in the United States that year; of which were exported 133,853 gallons, leaving 25,365,529 gallons to be consumed at home. The same year, about 8,000,000 gallons of rum and other foreign distilled liquors were imported, making in the whole 33,365,529 gallons, for our home consumption in a single year! For many years after, it is probable there was a constant and rapid increase in the quantity consumed. But the amount I have already stated is so enormous, that I can scarcely give you any idea of it. The writer of the tract says, that this quantity would fill a canal forty-two miles long, ten feet wide, and two feet deep, affording convenient navigation for boats of several tons burthen."

*Francis.* "I should be afraid to trust my boat on it, lest it should take fire. But how much do you suppose this *river* of ardent spirits cost, papa?"

*Mr. Newell.* "It was calculated that the average cost to the consumers at that time must have been at least, one dollar a gallon. This would make over thirty-three millions of dollars."

*Francis.* "O what a sight of money, and how much good it might have done!"

*Mr. Newell.* “It might indeed. But the most painful part of the reflection is, that the good was not only prevented, but it actually produced an amount of evil, which defies all calculation. Less than one fifth part of the sum thus wasted, would have supported 7,230 ministers of the gospel; and this would have furnished one for every thousand inhabitants in the United States.

“Had this money been expended in public improvements, it would have changed and beautified the whole face of our country, producing to a very great degree, order, neatness, and happiness, where it has now occasioned disorder, ruin, and death. Instead of the broken windows, and ruinous habitations, and ragged children, and bloated, diseased countenances which are so frequently seen;—instead of the broken-hearted wives, and mourning parents, and weeping widows, and suffering orphans, which it has made,—this sum, judiciously expended, would have furnished comfortable dwellings, and convenient public buildings, and pleasant roads, and beautiful churches;—it might have filled the cottages of the poor, and the habitations of the rich, with temperate, useful, and happy inhabitants, and the churches with humble and grateful worshippers.

“The same sum would have sent Missiona-

ries and Bibles abroad in sufficient numbers to have supplied multitudes who are now destitute of the bread of life, and at the same time have fed and clothed those who are suffering from temporal want at home. Or rather, to a very great degree, it would have prevented such suffering; for it has been repeatedly ascertained that a very large proportion of the poverty which exists among us, is produced by the love of strong drink. This is done in two ways: when the father of a family is intemperate, he wastes that money on his favourite indulgence, which might clothe and feed his children; while, at the same time, he is prevented by drunkenness from earning more. I have known men, otherwise capable and industrious, who for days and weeks together were unable, from this cause, to do any thing for the support of their families."

*Eliza.* "Has there not been a great saving of money, papa, since Temperance Societies were first formed?"

*Mr. Newell.* "There has; but I am unable to say how great. In some towns, the quantity of ardent spirits used, has decreased one quarter, in others, half; while in a few places none, I believe, is either sold or used, except as medicine.

"I saw it stated in a respectable paper, that in the single state of New-Hampshire, there had

been saved in one year, the sum of one hundred thousand dollars.

“ Many distilleries have been given up ; some from conscientious scruples on the part of those who owned them, and others, because the business was no longer profitable. A few years since, almost every grocery store retailed spirits ; now it is becoming an *unpopular* business, even where it is not unprofitable. When a store of this kind is opened, it is not unusual to state in the advertisement that no liquors will be sold.”

*Henry.* “ Papa, do you not think it is *wicked* to sell rum ?”

*Mr. Newell.* “ I think it would be wicked for you or me to do it ; and I hope the time is coming, when no person will think it right ; or when, at least, it will be found only at the apothecaries.”

*Francis.* “ I heard Mr. Ellerton talking to a man yesterday, who had a bottle in his hand ; I did not hear what he said, but the man replied, that it was best for young people not to drink rum, but he was too old to leave it off. I hope Mr. Ellerton told him the anecdote he mentioned at the last meeting.”

*Henry.* “ What was it, Francis ? You did not tell me.”

*Francis.* “ Mr. Ellerton said, it was stated in the paper, that an old man of ninety-one left off

drinking strong liquors; and when his friends tried to persuade him that it was necessary for aged people to drink, who had been accustomed to it, he replied, 'I do not know but *old* people need ardent spirit, but I am not old enough yet to need it.' "

*Henry.* "I guess he never will need it."

*Francis.* "Papa, does it really hurt people to leave off the habit of drinking?"

*Mr. Newell.* "Those who have been intemperate are made sick for a few days, by the sudden change in their habits; but they always recover, and after a short time enjoy better health than ever.

"But I think, my children, that you have learned enough of the evils of intemperate drinking, and as I find that business will call me from home soon, to be absent several months, I feel desirous to say something respecting other kinds of intemperance. There is one branch of the subject, nearly allied to that we have been considering. You will readily understand that I mean *excess in eating*; this may relate either to the *quality* or *quantity* of food.

"The temperate man eats for refreshment and strength, and not for the gratification of appetite; he therefore selects those kinds of food, which he finds by experience the most conducive to health. These are generally of

the plainest and simplest kind. But of plain food, it is very possible to eat too much; children would often injure themselves if they were allowed to eat as much as they wish. And here I must mention a species of intemperance to which *young folks* (glancing at Henry) are peculiarly tempted,—that of desiring fruits, sweetmeats, &c. in larger quantities than their friends think good for them.”

Henry blushed deeply, for he knew that he often wished for apples, oranges, candy, and similar articles, when his mamma thought it improper he should have them; though, to do him justice, he was never so naughty as to tease her, after she had once refused his request.

*Francis.* “I remember when I used to think it very unkind in Mamma not to give me as much fruit as I wanted; but once I ate so many peaches as to make me sick, and then I understood why she denied me sometimes.”

*Mr. Newell.* “It would be well if children would always feel, that their parents have their good in view, when they deny any of their requests, as much as when they grant others. But I have not time to enlarge on this subject.”

*Francis.* “Is gluttony as bad as drunkenness, papa?”

*Mr. Newell.* “Its visible effects are not quite so bad, upon either the body or mind, as those



of drunkenness ; its evils are nevertheless very great. By excess in eating, the health is always injured, and sometimes wholly destroyed, while the mental powers are stupified and deadened. The immortal spirit within seems to be weighed down by the grossness of its earthly tabernacle, till it becomes almost wholly sensual.

“ Medical men invariably recommend a light and simple diet, to those who would preserve their health, or recover it, when impaired. ‘ The great rule of diet,’ Doctor Buchan says, ‘ is simplicity. Nature delights in the most plain and simple food ; and every animal, except man, follows her dictates.’

“ At our next meeting, I will give you some account of several persons who have been remarkable for temperance, and perhaps, read you a few extracts from their writings.”



## CHAPTER IX.

“ To temperance every day is bright, and every hour is propitious to diligence.”

“ Reason’s whole pleasure, all the joys of sense,  
Lie in three words, health, peace, and competence :  
But health consists with temperance alone ;  
And peace, O virtue ! peace is all thy own.”

THE next Tuesday evening found the children waiting with their usual interest, to hear

of the great and good men their father had promised to tell them about. He began by saying, "You have heard much, my children, of Dr. FRANKLIN. Among the excellent traits of his character, was a strict regard to temperance. In the early part of his life, he worked in a printing-office in London. At this time he drank only water and gruel, while his solid food, if I recollect aright, was chiefly bread. His fellow-workmen drank large quantities of beer, which they supposed necessary to preserve their strength; yet Franklin, whom they called the *American Aquatic*, was much the strongest.

"Few professional men in our country have been more deservedly eminent than the late Dr. RUSH of Philadelphia. As a practical physician, a lecturer, and an author, his reputation is very great. Among the causes which made him thus distinguished, his habitual regard to temperance was one. It has been stated respecting him, that 'he knew nothing of that lethargy of indolence, that follows the inordinate gratifications of the table. His powers were never clogged by repletion, or enfeebled by intemperance. They were thus preserved in constant elasticity and vigour, and every hour with its returning employments found him ready and active to engage in them.'

"Of GALEN, a distinguished Roman physi-

cian, who wrote many works on medicine, it is asserted, that "he was born with an infirm constitution, and had many and severe illnesses, but by a strict attention to temperance was never seriously ill after attaining his twenty-eighth year. He lived to be over a hundred years. His advice to others in one of his books, is, 'I beseech all persons who shall read this work, not to degrade themselves to a level with the brutes, by eating and drinking promiscuously whatever pleases their palates, or by indulging their appetites of any kind. Whether they understand physic or not, let them consult their reason and observe what agrees with them, and what does not agree with them, that like wise men, they may adhere to the use of such things as conduce to their health, and forbear every thing which by their own experience they find to do them hurt; and let them be assured, that by a diligent observation and practice of this rule, they may enjoy a good share of health, and seldom stand in need of physicians.'"

"You will perceive that the extract I have read from this celebrated physician, relates chiefly to the influence of temperance on the bodily health; but the health of the mind, which is far more important, is equally promoted by a course of strict temperance.

"To the instances which I have mentioned

of persons eminent for this virtue, I will add the great and good Archbishop LEIGHTON; a man in whom every Christian virtue shone with superior lustre, while his humility was most eminent of all. In a corrupt and factious age, he exemplified much of the 'wisdom that is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy.' His temperance was universal; he kept under every bodily appetite, and brought it into subjection. When the sister with whom he resided, once urged him to partake of a particular dish, extolling it as very good, he declined it, saying, 'What is it good for but to please a wanton taste?' 'But,' answered his sister, 'why were these things bestowed on us?' 'To see,' he replied, 'how well we could forbear them.' He was equally temperate in other indulgences, and, judging from his biography, seemed to make it the great rule of his life, to abstain wholly from things sinful, and to be moderate and sober in the use of those earthly delights which are lawful. With this his writings agree. 'Religion,' he says, 'debars not from the lawful delights which are taken in natural things, but teaches the moderate and regular use of them, which is far the sweeter; for things lawful in themselves are in the excess sinful, and so

prove bitterness in the end. And if in some cases it requires the forsaking of lawful enjoyments, for God and for His glory, it is generous and more truly delightful to deny them for this reason, than to enjoy them.'

“‘All immoderate use of the world and its delights, wrongs the soul in its spiritual condition, makes it sickly and feeble, secure and heavy in spiritual exercises, and obstructs the way and motion of the spirit of God in the soul. Therefore, if you would be spiritual, healthful, and vigorous, and enjoy much of the consolations of Heaven, be sparing and sober in those of the earth, and what you abate of the one, shall be certainly made up in the other. Health, with a good constitution of body, is more a constant permanent pleasure, than that of excess, and a momentary pleasing of the palate.’

“I should be glad to quote more largely from this excellent writer if I had time, but you will find his works in my library, and when you are older, I hope you will read the whole of them.

“In the extracts I have read to you, intemperance in eating and drinking has been chiefly alluded to. There is another intemperate indulgence on which I wish to make a few remarks,—that of *excess in sleeping*; especially the habit of lying in bed late in the morning.

“You, my dear children, have been accustom-

ed to rise early, and can hardly form an idea of the evils which result from the opposite practice; or of the difficulty of breaking the chains of indolence, when they have once been suffered to enslave the soul. I now warn you to guard against coming under their power; yield not for a moment to the solicitations of indolence when she pleads for ‘a little more sleep, a little more slumber, a little more folding of the hands to sleep’—but rise as soon as you awake, if the hour is suitable, and devote the first and best of your time to reading the Scriptures, and to communion with Him who seeth in secret, and who has preserved you through all the dangers of the night; thus will you be prepared to enter with alacrity and vigour on the duties of the day. If I were not aware how strong are the temptations of indolence, and how easily and unwittingly you may at some future time come under their power, I should think I had said enough.

“As it is I will read you an extract from a notice of ‘Letters on Early Rising.’ The work is introduced by a remark of the reviewer, that ‘among the practices most conducive to health, serenity of mind, and the successful promotion of study and business, early rising holds a conspicuous rank.’

“In the letters, a forcible appeal is made to

the experience of the habitually indolent, when on some extraordinary occasion they have broken through the chains of habit. 'Let me inquire,' the writer says, 'what have been your feelings, when peculiar circumstances of business, or other sufficiently strong inducements, have led you to rise earlier than usual? Have you not been surprised at your first insensibility, which could suffer you to lose so much valuable time? Have you not despised yourself for having yielded to what is generally called an *indulgence*, but which you have found to be a complete obstacle to the most exquisite of all indulgences?'

"After describing some of the pleasures of early rising, the writer continues, 'How opposite are these feelings to those experienced by one lying on a bed of sloth and laziness. He condemns his irresolution, the consciousness which inflicts upon him all the disgrace of a cowardly surrender, but fails to call forth the struggle of contest, or to stimulate to the honor of victory. He regrets the loss of time, which he makes no effort to redeem. He wishes without possessing, and repents without performing.'"

## CHAPTER X.

“ The man who rules with absolute control  
The angry passions, which deform the soul,  
A more important victory can boast  
Than he whose might has overcome a host.

“ The soul is sicken'd and the heart is pain'd  
To trace the course of anger unrestrain'd,  
Blasting the pleasures of domestic life  
With bitter brawls, and scenes of savage strife.”

As the time drew near when their beloved father was to leave them for a season, and their pleasant *Family Meeting* be given up, Tuesday evenings became more precious to the children than ever. So anxious were they to hear all he had to say to them, that they were more cautious than usual of interrupting him by asking questions.

He began to discourse the next evening by saying, “ One of the most dangerous kinds of intemperence is that which relates to the indulgence of the passions.

“ You may have heard of persons being *drunk* with passion, and it is true that violent anger frequently produces on the outward appearance many of the same shocking and disgusting effects as intoxication ; its effects on the soul, no language can properly disclose. But it is



not only an extreme degree of anger, and other evil passions, such as envy, jealousy, hatred, and malice which temperance forbids; but the slightest possible indulgence in them. *Entire abstinence* from all these it requires, and requires it on the authority of the sacred Scriptures. ‘Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice;’ is the command of one inspired apostle. ‘Whosoever hateth his brother is a murderer,’ is the language of another.

“The evils which flow from the indulgence of the angry and malevolent passions are very great. They have spread carnage and desolation over the earth, and made ‘man the foe and murderer of man.’ From these have proceeded ‘wars and fightings,’ and all the atrocities which have rendered this fair world so often a field of blood; a spectacle for angels to weep over, and demons to behold with exultation.

“When you hear that thousands have perished in battle, or listen to the story of some maimed and wretched survivor—when you are told of some dreadful murder, where the assassin in the silence of night has sought the chamber of his victim, and plunged the dagger in his heart—you are filled with horror, and think it cannot be *men* such as you see around you, but the spirits of darkness who perpetrate such

deeds. But remember, that it is the indulgence of passions, such as exist in your own bosoms, which leads to all these enormities. If you cherish anger, or envy, or hatred towards another, in the slightest possible degree, that Being who looks on the heart may judge you as a murderer. Beware then, my dear children, of the indulgence of any evil propensity, and pray to Him who can alone save from sin, for grace to renew and sanctify your hearts. ‘Ask, and ye shall receive,’ is His own most gracious language. But the strength which He gives, must be used; the corruption of your nature cannot be subdued, without the most strenuous exertions on your part. The language of an Apostle is, ‘Work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do of His good pleasure.’

“I have spoken of the angry and malignant passions, but there are others which must be wholly abstained from. Avarice, which the Scriptures every where condemn as idolatry,—pride, which is described as peculiarly hateful in the sight of God,—and vanity, or a selfish desire of human approbation, are all utterly wrong.”

*Eliza.* “I have heard persons speak of an *improper* pride, and I have thought, if the

expression was just, that some kind of pride was right."

*Mr. Newell.* "The word of God, my child, is the only infallible standard of right and wrong; human opinion is to be regarded only so far as it agrees with that. If you can find that pride of any kind, is approved in the Bible, then, you may safely indulge it. If, on the contrary you find it universally condemned as one of the dispositions which the Lord hateth, and which he will certainly abase,—if you find it repeatedly stated, that 'God resisteth the proud, but giveth grace unto the humble,'—that 'the Lord will cut off all flattering lips, and the tongue that speaketh proud things,'—that 'a proud look' is 'an abomination unto Him,' and that He 'knoweth the proud afar off;'—if our Lord has ranked it among the evils, which, He describes as coming out of the heart, and as defiling the man,—if He has classed it with 'murder, theft, covetousness, blasphemy, and foolishness,' we may be sure it is never right, and can never be indulged without sin.

"I have frequently heard the expression you mention; I have also heard persons speak of a just pride, a proper pride, and a becoming pride, but I have thought that such persons had not acquired their views from the Bible. If we make that the rule of our conduct, and study

its sacred pages with a sincere desire to *know*, that we may *do* the will of God, we shall not greatly mistake our duty, and shall not be drawn from it by the opposing principles of the world around us.

“ I have mentioned the love of admiration as an intemperate passion. One form of this, or rather one evil which frequently results from it, especially in females, is an inordinate love of dress and appearance. I am very far from condemning all regard to personal appearance. In both sexes, it is a duty to pay some attention to this. The rules of neatness, decency, and propriety should be strictly regarded; some degree of deference is also due to the customs of society. A style of dress that would be improper in one place or station, might be altogether suitable in another. The evil which I censure, is that love of display—that desire of admiration, which leads persons to waste much time and money in personal adorning. Children are very frequently vain of new clothes, and older persons too often foster this passion in them, by saying, ‘ What a becoming frock you have’—‘ Your bonnet, or hat, or cap,’ as the case may be, ‘ is a very pretty one, and you look charmingly in it.’ ”

Henry smiled as his father said this, but he also blushed deeply, for he recollected that he

had been pleased with some such remark a few days before. With his usual frankness, he said, "Some ladies told me last Saturday, they thought my new cap was very pretty, and that I looked well in it."

*Mr. Newell.* "Did you feel that it added any to your real worth, to have a new cap, or to look well in it? Had it any influence in making you a better boy?"

*Henry.* "No sir; and I am afraid it made me proud; for I felt pleased, and laughed at Joe Somers because his cap was an old one."

*Mr. Newell.* "As I hope you now feel convinced this disposition was wicked, and feel sorry for it, I shall make no farther remark, except to say, that I should feel very thankful if my Henry was as good a boy as Joseph Somers, even if he were always obliged to wear an old cap."

The tears were instantly in Henry's eyes, as he said, "Forgive me, papa; I do wish to be good, and am sorry that I was so naughty."

*Mr. Newell.* "I forgive you, my son, but when you are proud or vain, you sin against God; and of Him you must ask forgiveness, and strength to resist every easily besetting sin. He alone can make you truly humble and penitent."

Mr. Newell looked at his daughter as he

uttered the last words. Her eyes too were full of tears, and her face covered with blushes. The truth was, that though Eliza in many respects, was a very amiable girl, she felt conscious when her father spoke to Henry of his fault, that she was far more deeply guilty. She often desired to dress more than her mother thought suitable, and was not a little elated when her personal appearance was praised. She had once heard a person who was walking behind her say, "What a fine girl Eliza Newell is, and with how much taste she dresses." This remark was not intended for her ear, but it had a very unhappy influence on her heart. From that period the love of dress and personal admiration had become a serious fault, and one which her parents were very solicitous to check. She now felt the evil, and wanted to confess it, but timidity prevented, and she was silent. Her father, however, understood her feelings, and said, "If we are conscious that the faults which have been mentioned, are ours, while we should be deeply humbled for the sin, we must not despair through divine grace, of conquering them. The strength of our Redeemer is sufficient, if we humbly and penitently ask His aid.

"As I have other business to attend to this evening, we must now close the meeting."

After family worship, when her mother had

retired with the boys, Eliza opened her heart very freely to her father, confessed the vain feelings she had indulged, and asked him to pray that the love of dress, and every other sinful passion might be removed from her heart. He affectionately promised to do this, and after giving much kind and faithful advice, bade her good night, as he had business which called for his attention till a late hour.



## CHAPTER XI.

“ To be resign’d when ills betide,  
Patient when favours are deny’d,  
And pleas’d with favours given :  
Dear children, this is wisdom’s part ;  
This is that incense of the heart,  
Whose fragrance smells to heaven.”

THE next Tuesday evening was the last which Mr. Newell expected to spend with his family for many months. It was therefore, in some respects, a sad one to the children ; but their father’s remarks soon made it interesting and profitable.

He resumed the subject of the last evening by saying, “ I have spoken hitherto of those passions which are always evil, and which should

be utterly resisted and overcome. But there are other affections of the soul, which are right or wrong, according to the source from whence they spring, and the objects on which they are exercised. Love is the principal of these. To *love the Lord our God with all our heart, and soul, and mind and strength*, is our first and most important duty. This love can never become intemperate. We are also commanded to *love our neighbour as ourselves*. If we obeyed these commands in spirit and in truth, all the affections of our souls would be in perfect harmony. But we are fallen and sinful creatures, depraved in all our affections, and by nature inclined to love self and the world supremely. Under the influence of these principles, the love we bear to others is often inordinate and selfish. We love our friends too frequently, because they minister to our gratification. If we loved them with true Christian affection, there would be no danger of excess. We should love them only so far as was consistent with our love to the Lord; in like manner, our love for every earthly object would be subordinate to our love of duty. No idol would be suffered to usurp that place in our affections, which is due to our Lord and Master; and loving Him supremely, we should love whatever He requires.

“ I need not say, my children, how far this is



from being our natural character ; young as you are, you must all have felt that you frequently love other things more than you do your duty. That you love to have your own will, and to seek your own selfish happiness, instead of loving to do the will of your Creator. From this perverted state of the affections arises the necessity of being born again. By 'the washing of regeneration, and the renewing of the Holy Ghost,' that change is effected, which leads our hearts back to their rightful sovereign, and causes us to love all other persons and things in subordination to His will. May you, my dear children, be the subjects of this change ; then will your love for your parents and for each other, be divested of all that is selfish and inordinate,—then will old things pass away with you, and all things become new.

“But before leaving this subject, I wish to describe more particularly some of the operations of selfish love. That regard for our friends is always sinful, which leads us to do, or to desire to do, any thing wrong for the sake of pleasing them. If we would rather neglect our duty, than forfeit their affection, we may be sure our love is selfish and intemperate ; in like manner, if we wish them to neglect any duty for the sake of attending to us, our affection is wrong.

“ The love which parents bear to their children is among the strongest of the natural affections. If regulated by love to the Lord and to duty, this affection is pure and virtuous ; but it is a selfish and sinful love when it leads them to approve or to tolerate what is wrong. And so of the love which is borne to any other relative or friend.

“ Perhaps, if I say more, I shall not be able to make this subject perfectly plain to you. I will therefore only repeat that we must love the Lord supremely,—this is the first and great commandment ; and our neighbour as ourselves, which is the second, and of equal obligation. If we do this, our love will not be intemperate ; but just so far as we fall short in these duties, we shall love other objects with a forbidden and sinful affection.

“ *Fear* is another passion which is very frequently intemperate. ‘ The fear of the Lord is the beginning of wisdom.’ We cannot fear him too much ; but even this should be a filial fear, a fear of offending Him, rather than a slavish dread of punishment. We should also fear to do evil ; indeed, the fear of the Lord will necessarily produce this ; and here, there is no danger of excess. But there is another kind of fear ; a ‘ fear of man,’ which the Bible says, ‘ bringeth a snare ;’ and this should be

most carefully watched against. Persons are sometimes afraid to do right, lest those they call friends should be offended. Young persons are frequently afraid of being laughed at, or reproached; and some, will even conceal their principles, and pretend to be what they are not, rather than meet the smile of derision or contempt. This sort of fear you can readily see is very wicked.

“The fear of natural evil is also frequently excessive. We may very properly fear pain, and avoid exposing ourselves to it unnecessarily. But there is a state of feeling very common, and very sinful,—that of anticipating future evil, and being made unhappy by the fear of it. Children frequently fear to be left alone in the dark; they are afraid something will hurt them, though they know not what. Such fears are both foolish and wicked. The Lord is ever present; wherever we are His Providence surrounds us. No evil *can* befall us without His knowledge; none will ever come upon us unless He sees it to be necessary and right. Children generally feel safer with their parents than any where else; and if we all realized that we have a *Father in heaven*, ever present, and ever powerful, we should not be disturbed by the fear of imagining evils.

“ Among the class of fears which I have termed imaginary, perhaps there are none more common, or more painful, than those which regard the safety of absent friends. When separated from those we love, we are apt to feel anxious about them, to fear that they are exposed to danger or suffering, and that perhaps, we shall never see them again. I have known persons make themselves so unhappy by these causes, as to be disqualified for the performance of duty. But all such fears are intemperate and sinful. When called to part from our friends, we should commit them cheerfully to the care of divine Providence. It is our duty and privilege to pray that our heavenly Father will bless and keep them; that He will lift upon them the light of His countenance, and lead them in the right way. But every anxious thought, and every unbelieving fear, is sinful.

“ The subject to which I have alluded, leads me to remark upon another passion which is often intemperate; I mean *grief*. It is always right to be grieved at sin, whether in ourselves or others. On this account, we cannot sorrow too much, for by this ‘sadness of the countenance the heart is made better.’ But I believe there is no other kind of grief in which there is not great danger of excess.

“ We are not required to be insensible or indifferent to suffering of any kind ; but if exposed to it in the righteous providence of God, it is our duty to bear it patiently and submissively ; to feel that it is a Father’s hand which inflicts the stroke, and to be penitent and sorry for the sins which have occasioned it. Archbishop Leighton has so well expressed my own views on this subject, that I shall read to you a few sentences from one of his books.

“ Grace doth not only permit, but requires some feeling of afflictions. There is an affected pride of spirit in some men ; they strive not to feel at all the afflictions that are on them ; but this is to despise the correction of the Lord, which is alike forbidden with fainting under it. We should not stop our ears, but *hear the rod, and Him that hath appointed it.* Where there is no feeling at all, there can be no patience. Consider it as the hand of God, and thence argue the soul into submission. *I was dumb, I opened not my mouth because Thou didst it,* said the Psalmist.’

“ As this excellent writer has implied, we are not forbidden to *feel* any affliction, whether personal or relative. - It is right that we should feel when afflicted in our own persons ; the chastisement is sent that we may feel, and profit

by it. But it should be a humble, and patient, and submissive feeling, which acknowledges the justice and mercy of our heavenly Father in afflicting us, and is willing to bear the suffering just so long as He sees it necessary. It is right that we should sympathize with our friends, or with any of our fellow creatures when they suffer; that we should 'weep with them that weep,' and bear, so far as it is possible, each other's pain. But it is not right to cherish that rebellious sorrow which murmurs at the hand that afflicts. This grief does not proceed from true charity, or love, but from a selfish source, and is therefore wrong. There is also a kind of sorrow, which seems to me a *refinement in selfishness*, by which persons are rendered incapable of attending to their friends when sick. Their plea is, that they feel the sufferings of others, and especially of those they love, so deeply, that they cannot bear to witness them; but if this feeling proceeded from true sympathy, or true love, it would lead to the most active exertions for their relief. I do not wish to remark with severity upon the faults of others, nor to mention them any farther than is necessary. But I beg, my children, that you will never indulge that intemperate, selfish sorrow, which would lead you to turn away

from a suffering, dying relative, from a regard to your own feelings; and to leave those you love in their last moments to the care of strangers. It is when sick and afflicted that we most need the kind offices of friends. We should be thankful for the attention of strangers; but it is sweeter by far, to have our pillow smoothed by the hand of affliction,—to have the cordial offered to our lips by a child, or sister, or friend.

“ But while I censure that neglect of sick or dying friends which proceeds from selfish feelings, I think there is equal danger that the sufferer, from the same cause, will require too much; that he will think of his own wants so exclusively, as to be regardless of the comfort of those around him. The fault in both cases is similar, and will be most effectually overcome by the cultivation of that *charity* which *seeketh not her own*.

“ I must now say a few words on the grief which is occasioned by the death of friends. As in other afflictions, so in this, I believe it is right to feel and to feel deeply. But we must not murmur, nor even regret, that the Lord has seen fit to remove our friend. That indulgence of grief, in which the soul refuses to be comforted, is always wrong. In the spirit of deep

humility and submission, we should try to say, 'Father, not our wills, but thine be done.' 'Even so Father, for so it seemeth good in Thy sight.' 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' Even should it be a parent who is removed, with the Psalmist we ought to say, 'When my father and my mother forsake me, then the Lord will take me up.'"

The children had been very serious through the evening; and when their father alluded to a parent's death, they could no longer restrain their tears. Perceiving that neither of the party was inclined to speak, he added, "I am not sorry that our subject this evening has led me to speak of that separation which death occasions. I am about to leave you for a season, and while absent, shall be exposed to the perils of the mighty deep, and to other dangers which I can neither foresee nor prevent; but my trust is in that Being who is neither

‘————— Slow to hear  
Nor impotent to save.’

And though my family during my absence may be exposed to many dangers, I can trust them most cheerfully in the same hands, assured that whatever may befall us, the Lord will do right.



“Should the whole of this little family circle never meet again on earth, I hope that survivors will bear in mind this last conversation, and feel the duty of implicit resignation to the divine will. But while I speak thus, in order to prepare you for the worst, I hope, my dear children, that with the return of another autumn, your father will be restored to you, and that our pleasant *Family Meeting* will again be resumed.”





By the same Author,

SABBATH SCHOOL SCENES.

MOTHERLESS ELLEN, or the Orphan Children ; with  
their Correspondence.

SABBATH SCHOOL TEACHER'S VISITS ; an Antidote to  
the Vice of Profaneness.

THE EVIL OF THEFT ; exhibited in the History of  
James Forrest, a Penitent Sabbath Scholar.















*JUVENILE B*

PUBLISHED AND P

JAMES LORING,

*No. 132, Washington Street, Boston.*

**SCOTTISH LOOM BOY.**

Evil of Theft: exhibited in the History of a Penitent Sabbath Scholar.

Narrative of Miss Lucy Cole, of Sedgwick, Maine.

Malan's French Peasants.

Memoir of Mrs. Eliza Leslie.

Butler's Friendly Letters to a Lady.

Narrative of Sophia Leece.

Dr. Malan's European Children, or Instructive Sketches

Mrs. Wade's Burman Slave Girl, together with useful articles about Burmah; with a cut representing a female scholar returning from the Zayat.

Sabbath School Teacher's Visits, by a Teacher. Motherless Ellen, do. Sabbath School Scenes, do.

Thornton's Counsels and Cautions for Youth.

Mayhew's Lives of Indian Children; do. Lives of Indian Chiefs; do. Lives of Indian Women.

Orphan Lucy, or Power of Piety.

Pious Mother's Love Illustrated.

African Valley, together with Mrs. Judson's Narrative, &c.

Mother's Garland, by Mrs. Phelan.

Pollok's Ralph Gemmel.

Sherwood's Youths' Casket; do. Pink Tippet; do. English Mary; do. Choice Gems; do. Pilgrim of India; do. Hindoo Traveller.

Taylor's Hints to Females; do. Familiar Letters; do.

Reciprocal Duties of Parents and Children; do. Young

Men's Model; do. Maternal Solitude; do. Elizabeth

Palmer.

Narratives of Christian Hindoos.

Watts on the Mind, with Questions.

Self Knowledge, with Questions.

Village School.

Adventures of a French Cabin Boy.

Beautiful Vine.

Blair's Catechism of Common Things.

Guilty Tongue, or Power of Intruction.

Young Jewess.....The Pious Shepherd.

A Visit to my Birth-Place, by the author of Annot and her

Pupil.....Buck's Models of Female Character.

The Sisters of the Cavern.....My Father's Fireside.